

**HISTORY OF THE
WESLEYAN METHODIST CHURCH**

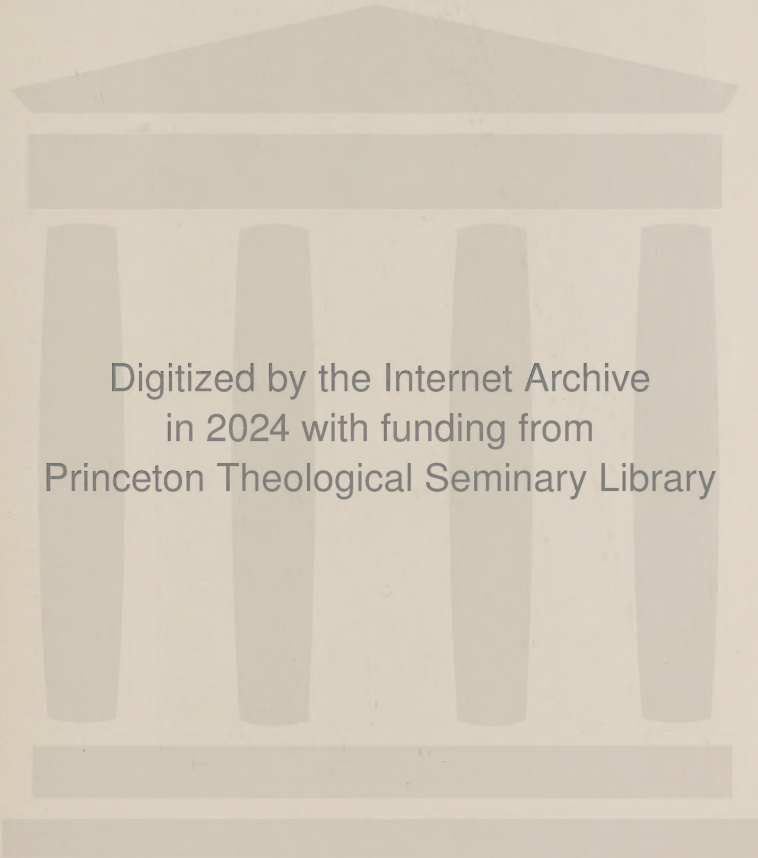
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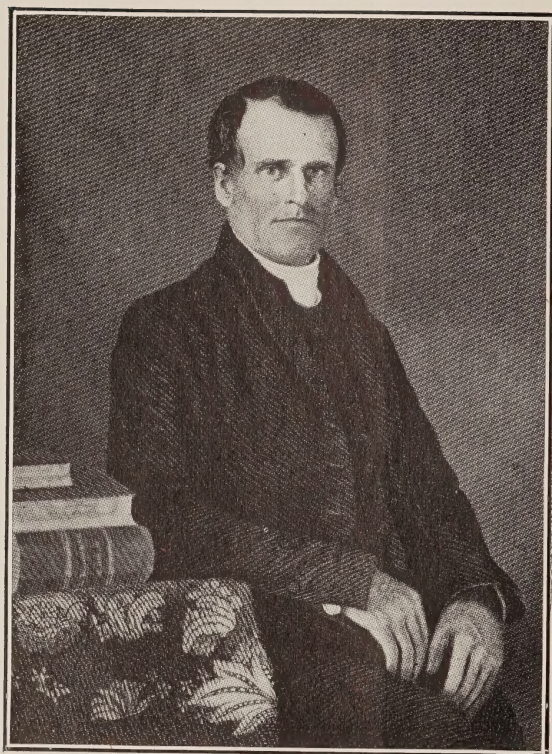
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OF AMERICA**

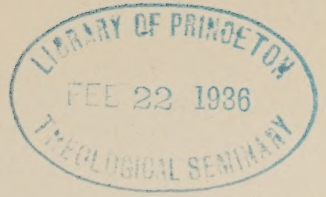


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REV. ORANGE SCOTT

Connectional Editor, 1843-1844
Publishing Agent, 1843-1847



HISTORY

OF THE

WESLEYAN METHODIST CHURCH

OF AMERICA

BY

IRA FORD McLEISTER

Editor of The Wesleyan Methodist

ILLUSTRATED

Wesleyan
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Publishing
Association
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Syracuse, N. Y.

Wesleyan Methodist Publishing Association
Syracuse, New York
1934

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TO THE
WESLEYAN YOUNG PEOPLE'S SOCIETY,
AND TO ALL THE YOUTH OF THE CHURCH
WHO RECEIVE FROM OUR HANDS THE TORCH OF TRUTH,
AND CARRY IT FORWARD;
AND TO THE MEMORY OF OUR DAUGHTER,
MARY ELIZABETH MCLEISTER,
WHO DIED IN THE FAITH IN HER TWENTIETH YEAR:
THIS BOOK IS AFFECTIONATELY DEDICATED.

PREFACE

A new history of the Wesleyan Methodist Church has become a necessity within recent years. Three books have appeared as official histories of the denomination—*The Wesleyan Manual* by Rev. Luther Lee in 1863; a second volume bearing the same title, written by Rev. Joel Martin in 1889; and the *History of American Wesleyan Methodism*, written by Rev. A. T. Jennings in 1902. All of these histories were appropriate to the Church of their day, but all are out of print and are therefore not available to the Church in general. Much has transpired in the life of the denomination since the time the last history of the Church was written more than thirty years ago, which we have recorded in this volume.

It has been our intention to combine in the writing of this book in reasonable proportion elements of narrative and human interest, with the general facts and official records necessary to such a work. Biography of necessity takes a large place. Writing on this feature of history, Rev. A. T. Pierson says: "History is the most profitable of all studies, and biography is the key of history. In the lives of men philosophy teaches us by examples. In the analysis of character we detect the essential elements of success, and discern the causes of failure." Continuing this thought, the familiar statement written by Ralph Waldo Emerson comes to mind, who said: "An institution is the lengthened shadow of one man: as Monachism, of the hermit Anthony; the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley.

PREFACE

Scipio, Milton called the 'height of Rome;' and all history resolves itself very easily into the biography of a few stout and earnest persons."

We have found the records of the Church abounding with deep and thrilling interest. The rock-ribbed convictions of the founders have laid strong hold upon us, even after ninety years and more have passed by. In our mind we have journeyed with the pioneers who went out into the states and into the territories of the new lands to face hardship and peril for the cause of Christ and the Church as they hewed out of the rough timber of unregenerated humanity the material that finally became the pillars of the Church. Names long forgotten in the oblivion of the old records have been brought forth that we may lend to the reading a reasonable effort of the imagination, surrounding each character that appears with the labors and joys and sorrows of a life, in most cases, sincerely devoted to the service of God.

It is needless to say that this has been a long task, calling for diligence in research and faithfulness in recording what has been of value. This part of the work covered several years, but there is a larger scope of time that entered into the task that goes back to childhood years, when by the family fireside we listened to the stories told by our parents and other ancestors of early days of the denomination, of religious debates and revival meetings, of the fleeing slaves and other incidents of the underground railroad that ran through the ancestral home. Wesleyan Methodist pastors, evangelists and school men came to our home back through the years from earliest childhood, and from them we caught a vision of loyalty and love for the Church that we believe to be valuable in the making of a life—and of a book.

PREFACE

The compiling of this history was delegated to the writer by the Book Committee in the annual session in February, 1927. The Bibliography suggests a partial list of authorities in which extensive research has been made. Great care has been exercised in an attempt to avoid errors or misquotations, and we trust this history will be found worthy of the cause of Christ we have sought to serve.

Our gratitude is hereby expressed to all who have assisted in any way in the gathering of this material, and especially to the Publisher, who assisted in conducting this book through the press and whose work results in the appearance of this volume in this fine and attractive form.

I. F. McLEISTER

Syracuse, New York

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CHAPTER I

THE FOUNDER OF METHODISM

The formal beginning of Methodism as a religious denomination is described in the annals of the Church thus: "In the latter end of the year 1739 there came to Mr. Wesley in London eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption. . . . That he might have more time for this great work he appointed a day when they might all come together, which from thence forward they did every week on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily) he gave those advices from time to time which he judged most needful for them, and they always concluded their meetings with prayer suited to their several necessities. This was the rise of the Wesleyan Societies in Europe, then of the Wesleyan Methodist Church of America." 1.

Rev. John Wesley, the founder of Methodism, was born June 17, 1703, died March 2, 1791, leaving behind him "a good library of books, a well worn preacher's gown, a much abused reputation, and—the Methodist Church." He was the fifteenth child of Samuel and Susanna Wesley. Charles Wesley, who was associated with his brother in practically all the great events of their life work, was the eighteenth child in the historical family of this English rector and his wife. An alert mind, great perseverance, good health and a kindly divine providence won for John Wesley a superior education, the best the schools and colleges of England afforded in his day.

1. Wesleyan Methodist Discipline (1931) page 30.

sincere and pious were its followers in the early period of denominational life.

In 1735 Mr. Wesley and his brother Charles were engaged by General Oglethorpe to work as missionaries in Georgia, his American colony, where the elder brother spent two and a half years in religious work according to the Church of England plan, laboring both among the white settlers and the Indians. He returned to England more than ever dissatisfied with his religious experience. In his Journal on the way back to England, John Wesley wrote:

"I went to America to convert the Indians; but O who shall convert me! Who is he that will deliver me from this evil heart of unbelief? I have a fair summer religion; I can talk well, nay and believe myself, while no danger is present; but let death look me in the face and my spirit is troubled, nor can I say, 'To die is gain.'" 1

On his return to London he became interested in the theories of the Mystics, whose formula ran thus: "Love is all; all the commands beside are only means of love; you must choose those which you feel are means to you and use them as long as they are so." Of his efforts to obtain peace by such methods he wrote: "I had no heart, no vigor, no zeal in obeying, continually doubting whether I was right or wrong, and never out of perplexities and entanglements." Delivered from the errors of the Mystics he pressed on in his search for saving faith, of which he wrote: "I want that faith which none has without knowing that he hath it." He was greatly helped at this stage by several conversations with Peter Bohler, a minister of the Moravian Church, of whom Wesley wrote: "He amazed me more and more by the account he gave of the fruits of living faith, the holiness and happiness which he affirmed to attend it."

Mr. Wesley was converted on May 24th, 1738. Of

1. Watson's Life of Wesley, page 46.

4 WESLEYAN METHODIST HISTORY

this event that meant so much to him and to the world he wrote in his Journal:

"I think it was about five this morning that I opened my Testament on those words: 'There are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.' Just as I went out I opened it again on those words, 'Thou art not far from the kingdom of God.' . . . In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works through faith in Christ, **I felt my heart strangely warmed.** I felt I did trust in Christ, Christ alone for salvation: **and an assurance was given me that He had taken away my sins, even mine,** and saved me from 'the law of sin and death.' I began to pray with all my might for those who had in a more especial manner despitefully used me, and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith, for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation: but, that as to transports of joy, that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His will." ¹

Gone were the old days of defeat and fruitless searching for God's grace. He had found the secret of appropriating the things of God. Without further comment we add his testimony on that subsequent experience of entire sanctification, which was the first blessing he and his brother Charles started out to obtain, and as they pursued the way the steps of repentance, justification by faith alone, and then holiness became clear. In Vol. 1, page 516, of his Journals, he says: "A pleasing thought passed through my mind: it was this, that *I was saved from the remains of sin.* As yet, I have felt no returns

1. Journal, quoted in Watson's Life of Wesley, page 53.



“THE HOLY CLUB”

Where the Name “Methodist” Originated

The names of the young men seated at the table are, reading from the left, Clayton, Ingham, Charles Wesley, Morgan, and Hervey. John Wesley is standing at the head of the table, Thomas Broughton is sitting at the left of John Wesley, and George Whitefield is the next to Mr. Wesley on the right. The other young men are Mr. Wesley's pupils. The name “Methodist” is now applied to more than thirty million church members throughout the world.

thereof." Again, on page 137, Vol. 2, he says: "For months past I have felt as if in the *possession of perfect love*; not a moment's desire of anything but God." On page 152 of the same volume he breaks out in a rapture of praise: "I would not live always; hail! happy death; nothing but *holiness, perfect love*, and then glory for me." In Vol. 7, page 38 he wrote: "Many years since I saw that without holiness no man shall see the Lord. I began by following after it, and inciting all with whom I had any intercourse to do the same. Ten years after God gave me a clearer vision than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, '*We are saved from sin, we are made holy by faith.*' This I testified in private, in public, in print, and God confirmed it by a thousand witnesses.'"

On the subject of the essential doctrines of Methodism, Mr. Wesley wrote: "My doctrines are simply the common fundamental principles of Christianity," and again he said, "Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself." 1.

1. Stevens' History of Methodism, page 327.

CHAPTER II

METHODISM IN AMERICA

One may think of Methodism as a tree, with the main trunk taking root in England in the life of its founders, and with branches striking out from the parent stem in various countries and times.

In 1760, among the emigrants from the Old World to the New, came Philip Embury, his wife, his cousin, Mrs. Barbara Heck and other Methodists from Limerick, Ireland to New York City. Embury had been a class-leader and a local preacher in Ireland. He is described as being "quiet, diffident and melancholy," and in the new surroundings he drifted along without any definite religious responsibility. Five years later another company arrived with other Methodists among them, one of whom was Barbara Heck's brother. She visited frequently with these families, and one day found the men playing cards. "With majestic energy she threw the cards into the fire and earnestly set before them their duty and their error." She hastened to the house of her cousin and said: "Brother Embury, you *must* preach to us, or we shall all go to hell, and God will require our blood at your hands!" Alarmed and astonished Embury replied, "How can I preach? for I have neither a house nor a congregation." The zealous woman replied: "Preach in your own house and to your own company first." Securing his consent to this, she went out and brought together four persons, herself making five in the congregation. This service was held in 1766, and those present enrolled their names in a class and agreed to meet regularly for worship. Soon Embury's house could not hold all who wished to

attend, and a room was rented as a preaching place—a rigging loft in Williams street, sixty by eighteen feet. Captain Webb suddenly appeared in one of their services, in military uniform, and with his sword at his side. He soon introduced himself as a Methodist from England, approved by Wesley and ready to help them in their work. He was barrack-master in Albany, and hearing of Embury's work he came to help them.

The loft became too small for the growing congregation. Once again the courage of Barbara Heck led the way, this time in the plans for a chapel, which was constructed of stone on John Street, forty-two by sixty feet, and was called "Wesley Chapel," the first of the structures now perpetuated in the historical John Street Methodist Episcopal Church. Philip Embury, who was a carpenter, made the pulpit and from it preached at the dedication, October 30th, 1768. New York City had then a population of twenty thousand people. Of these at least a thousand came together in the building and in the space at the front for the dedication. Captain Webb contributed thirty pounds on the cost of the building, and loaned three hundred. About the time the chapel was ready to use he had been retired from military duty on a good salary and was free to travel extensively, preaching and organizing classes which grew into Methodist churches. He carried Methodism to Philadelphia, where he formed a class of seven members and preached for them in a sail-loft in 1768 and 1769. In 1770 he urged and aided the building of St. George's, the first Methodist church in Philadelphia.

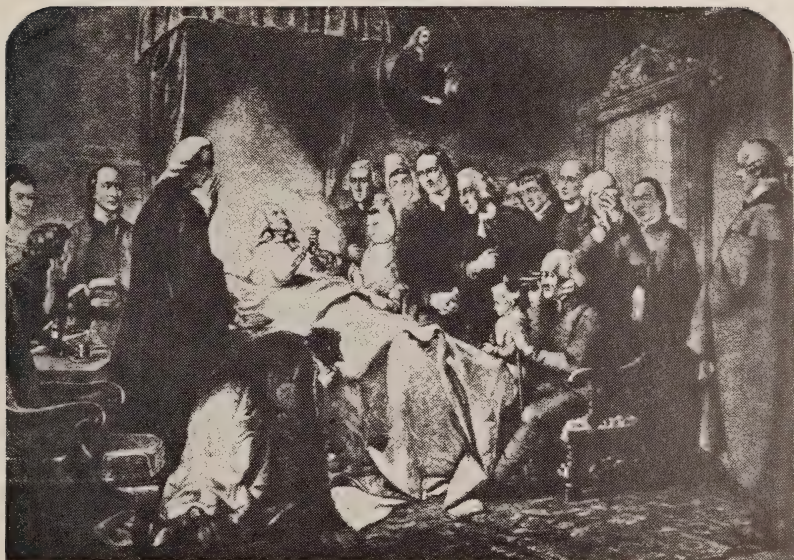
At about the same time the work was started in these cities, Robert Strawbridge, an Irishman with the fire and zeal of the Celts in his blood, landed in Frederick county, Maryland, and after preaching in his own house, he formed a society, and built a log meeting house on Sam's Creek

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near his home. He traveled extensively, and among the many converts won by him was Richard Owen, the first native American preacher among the Methodists. When the Revolutionary War broke up the services of the regular Episcopalian clergymen in this country, Strawbridge administered the sacraments independently and would not heed the counsel of Francis Asbury, the only one of Wesley's English preachers to remain throughout the period of the war. For this his name seems to have been dropped from the list of preachers. Asbury could not endure insubordination.

Such labors as we have described were repeated many hundreds of times on the part of these pioneers. Urged by the Methodists in America, Wesley sent over several preachers to occupy these extensive circuits. A member of the New York church wrote that they needed "an able, experienced preacher," and as to his passage money "we will sell our coats and shirts to procure it." They believed "such a flame should soon be kindled as would never stop until it reached the great South Sea."

Francis Asbury, the son of an English farmer, was converted while at prayer in his father's barn. His recorded testimony was, "I believe that the Lord pardoned my sins and justified my soul." He began as an itinerant preacher at the age of twenty-one, and when the Holy Spirit had impressed upon him that America was destined to be his field of labor, and this was ratified and enforced by the appointment to this field by Wesley, he embarked for the New World September 4th, 1771. Other missionaries sent by Wesley both preceded and followed Asbury, but we choose to mention his labors as being the most fruitful in America. The historian says: "He was severe and self-denying, never surprised, afraid or discouraged. Physical toil and hardship had no terror for him. He was always on the move; he read men quickly,



DEATH OF REV. JOHN WESLEY

"The Best of All Is — God Is With Us!"

Mr. Wesley died in his house, City Road, London, March 2, 1791, in his 88th year. He had preached his last sermon February 22, and thus almost literally "ceased at once to work and live." On the day before he died, he sang "I'll praise my Maker while I've breath." He bade farewell to the many friends who clustered around his bed. As others entered the room he tried to speak, but finding they could not understand him, he summoned all his strength and lifting up his dying arms in token of victory, and raising his feeble voice in holy triumph, he cried again and again: "The best of all is, God is with us!"

and easily won and controlled tempers. . . . This was the tireless man who was to be the Wesley of America." (1.) He landed in Philadelphia and the same evening attended services in St. George's Church, hearing a sermon by Joseph Pilmoor.

The Methodist Episcopal Church of America had its official beginning in the Christmas Conference in December, 1784. Rev. Francis Asbury wrote of that meeting: "The design of organizing the Methodists into an Independent Episcopal Church was opened to the preachers present, and it was agreed to call a General Conference, to meet at Baltimore the ensuing Christmas." (2.) There were then six hundred Methodists in America, and ten preachers.

1. The Story of Methodism by A. B. Hyde, page 364.
2. Asbury's Journal, Vol. 1, page 484.

CHAPTER III

METHODISM AND SLAVERY

One of the problems that tested the soul of Methodism in America after the beginning of the nineteenth century was the moral issue involved in American slavery. On this subject James M. Buckley says in his *History of Methodism*:

"From its foundation in the United States until the year 1800, Methodism had testified against slavery as a moral evil. Many of its enactments were uncompromising, and all were beyond the position taken by other churches and in advance of public sentiment; although very soon after the Methodist Episcopal Church was organized concessions began to be made in view of the necessities of the South." 1

If Methodism in America had followed this early uncompromising attitude toward evil in general and slavery and the liquor habit in particular, there would have been no occasion for the rise of the American branch of Wesleyan Methodism, whose story we are recording. But since we have its story to tell it gives us pleasure to follow this brief survey of the beginnings of Methodism in England and in America with the heroic labors of the Wesleyan branch of Methodism, in which we have the honor of membership and whose spirituality and success we cherish.

In this history of the Church we shall find it necessary to devote considerable attention to the moral aspects of American slavery, for it is a vital part of the story in its early period. We trust this recital will not be without value in developing faith and perseverance in meeting other issues that are still with us.

1. *History of Methodism*. Vol. II, by James M. Buckley, page 1.

The enslavement of the Negro race in America began in 1619, when the Virginia colony bought from the master of a Dutch trading vessel twenty negroes. On January 1st, 1863, the Emancipation Proclamation issued by President Abraham Lincoln declared that slavery must cease, and it is believed there were as many as four millions of slaves set free by the process of emancipation that grew out of that document. At first slavery existed in practically all the colonies, but slave labor ceased to be profitable in the manufacturing and commercial pursuits of the northern colonies, and it passed away. But in the southern colonies, which remained agricultural, cotton growing came to be the main industry, and the prices paid for slaves, and their labor combined to develop a great economic problem. They represented wealth and luxury, and all that money can buy.

Slavery came also to be a social problem. John Clark Ridpath says: "Slave-ownership was imbedded in Southern society. The separation between the laboring and the non-laboring class was not only a separation of race, but it was a separation of condition. The condition had become hereditary. Slavery came to be regarded as a natural, rightful and necessary part of the best social organization in the world. Seeing themselves lifted above the servile class, the slaveholders came to look upon the system of free labor and the free laborers of the North with contempt. . . . The danger of disunion springing from this cause was fully manifested in the Missouri agitation of 1820, 21. Threats of dissolving the Union were freely and recklessly made, both in the South and the North; in the South because of the proposed rejection of Missouri as a slave-holding state; in the North because of the proposed enlargement of the dominion of slavery." 1.

1. Ridpath's *History of the U. S.*, page 376.

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And it was a moral problem. Quoting further from Ridpath: "The conscience of the nation began to struggle, and the belief was more and more entertained that slavery was a civil and social crime *per se*, and ought to be destroyed."

To record the history of the various plans and issues and compromises that appeared in Congress from 1820 to 1860 would be beyond the limits of this volume, and we must confine our attention to one group, namely, those who believed in the abolition of slavery by government purchase and emancipation, or by any other practical method. They were known as "abolitionists" for this reason, although enmity against them was so bitter at times that names much less kindly than that were often used.

As we now know, a peaceable abolishing of slavery was not the method by which it disappeared, and perhaps any such type of abolition would have been impossible, so great was the determination of the South to keep its slaves. But knowing as we do the terrible costs of the War of the Great Rebellion, the ideals of the abolitionists certainly bear the test of time and experience. It has been estimated that the Civil War cost on the Union side the lives of more than 360,000 men who were killed in battle or died from wounds and disease. The losses on the Confederate side were probably equal. The cost in money has been estimated at eight billion dollars; the cost to the Union being five billions, and to the South three billions, estimating that the loss to masters caused by the freeing of slaves was approximately two billions of dollars. 1.

In 1833 England completed her abolition reforms by passing the Emancipation Act, which put an end to slavery in her colonies (it had already been outlawed in her

1. Forman's *Advanced American History* (1924) pages 407, 409.

other domains). This act provided for the payment of as much as twenty million pounds to the owners of slaves for the purpose of setting them free. England's example served to inspire zeal in the efforts of the abolitionists in America. In particular, Wilberforce and others, beginning in 1782, and to which John Wesley lent his aid, offered a good example to American Methodists to take up the cause of the slave in their own country and church.

Something of the spirit and zeal of the abolitionists may be observed in the language used by William Lloyd Garrison of Massachusetts in the first number of *The Liberator*, an anti-slavery paper which he founded and published in Boston from 1831 to 1865. He said:

"I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think, or speak, or write with moderation . . . I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard."

The interest of Wendell Phillips, a brilliant young lawyer of Boston, was aroused in this movement by the spectacle of Garrison in the hands of a mob in Boston, as he was being dragged along the street with a halter around his body. Phillips was a Harvard graduate, the son of a mayor of the city, and a great orator. His law practice suffered by his espousal of the anti-slavery cause, and he became a lyceum lecturer, repeating many times his famous lecture, "The Lost Arts." He lived to see the abolishing of American slavery, a cause in which he rendered valiant service.

John Greenleaf Whittier, the Quaker poet of New England, devoted his talents earnestly in writing against slavery. In a conversation with Rev. L. C. Matlack he told of an anti-slavery meeting in Boston, at which he first met Rev. Orange Scott. He said: "We had listened with intense interest to the thrilling eloquence of George

Thompson, and Henry B. Stanton had put forth one of his happiest efforts. A crowded assembly had been chained to their seats for hours. It was near ten o'clock in the evening. A pause ensued; the audience became unsettled, and many were moving toward the door, purposing to retire. A new speaker arose. He was a plain-looking man, and seemed rather to hesitate in the few observations he first offered. An increasing disposition to listen evidently encouraged him, and he became animated and lively, eliciting demonstrations of applause. Spurred on by this, he continued with increasing interest evident on the part of his hearers, who now resigned themselves willingly to his powerful appeals, responding at short intervals in thunders of applause. To many his illustrations were new and startling. . . . Upon inquiry we heard the name of O. Scott, now so well known among the ablest advocates of the slave's cause."

CHAPTER IV

LIFE AND LABORS OF ORANGE SCOTT

We have now the name of Rev. Orange Scott before us, and we pause to tell in brief the story of his life thus far. He was born February 13, 1800 in Vermont, the oldest of a family of eight. His father worked as a day laborer for farmers and as a woodsman, was always poor, never a landowner, moved frequently, and as a result his children had very meager educational and religious advantages. Orange Scott and his younger brothers were put to labor as soon as they were old enough to labor to any profit, and he reckoned in later life that his school days only totaled thirteen months, scattered throughout the years until he was twenty-one. In his ability to acquire knowledge from such books as came into his hands, and in the eagerness and perseverance that marked his development as a minister and reformer, one is reminded of Abraham Lincoln, who was born in 1809 and lived through the same period of national life.

He was powerfully awakened to his need of salvation in his twenty-first year as he was at work in a field, and as he meditated on the great questions of life, he thought of God, of eternity, of his sins, of the uncertainty of life. Under the power of this awakening produced by the Holy Spirit he came, as he said, "to the decided and determined resolution to seek God until I found Him precious to my soul." Immediately he knelt to pray, the first time in his life, and commenced forthwith to read the Bible, and attend church services as a seeker of salvation. This awakening took place in August, 1820, and in the following month he was converted in a camp meeting held by

the Methodists in Barre, Vermont. He appeared at the camp meeting on Saturday morning, just as an invitation was being given "for serious persons to go forward for prayers." He had just arrived, but he went forward with many others. "It was a powerful season" he wrote, "and several were made happy in the love of God. I, however, remained in darkness and distress." He accepted every invitation as a seeker and on Sunday night was powerfully converted. He said: "I spent that night, principally, in prayer for mourners, and in exhorting and inviting penitents to believe on Christ. I commenced laboring in the vineyard at once. The meeting continued all night. Many were converted, and many went away seeking the Lord deeply sorrowing."

He united with the Methodist Episcopal Church immediately and entered upon the work of the itinerant ministry by the usual process of advancement. His ministry was very fruitful and his advancement was rapid. In the twenty-two years he was a member of that body he served effectively as a "circuit rider," was a presiding elder for six years and was elected as a delegate to three of the General Conferences of his church. His biographer states that he sold \$15,000 worth of books for the Methodist Book Concern during his labors as presiding elder.

In the summer of 1833 he first learned of the existence of the Abolition Society from Rev. H. H. White, pastor at Springfield, Mass., with whom he was visiting at the home of a parishioner. His work in the ministry, and his preparations for its offices had so fully engaged his attention that he said: "Being wholly devoted to the one idea of saving souls I omitted to examine, faithfully and critically, as I should, the condition of the country in respect to great moral evils. Indeed I scarcely knew that slavery existed at all." Learning from Mr. White of the work of Garrison, on his next visit to Boston he sub-

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scribed for *The Liberator*, bought books on the subject, and with characteristic thoroughness studied the question during the following year. In 1834 he wrote his first article against slavery, and soon was engaged in a public discussion through the press on the evils of slavery, having as opponents Prof. Whedon and Dr. Fisk. He began, also, to lecture on the subject in Worcester, Lowell and Springfield, in the first of which his meeting was broken up by a mob. His biographer says:

"He read the burning rebukes of John Wesley declaring the slave trade 'the sum of all villainies,' and expressing it as his opinion that 'all slave-holders were exactly on a level with men-stealers.' He heard the voice of Francis Asbury in earnest ejaculation, saying, 'O Lord, banish the infernal spirit of slavery from Thy dear Zion!' . . . His Spirit was aroused within him. He longed to have the denomination return to the old paths, and he taxed the indomitable energy of his mind, which had never faltered in the field of action to labor for the promotion of this glorious result—to turn many to righteous sentiments and action on this subject." 1

He attended the General Conference of the Methodist Episcopal Church at Cincinnati in 1836 as a delegate from the New England Annual Conference. The subject of slavery was an important issue at that conference. Fraternal delegates from the Wesleyan Methodist Conference of England were present, and among other matters mentioned slavery and hoped that it would disappear in America as it had in England. Orange Scott moved to have the address printed in the periodicals of the Church. Dr. Bangs opposed the printing of that part that referred to slavery. The motion to print was laid on the table and it was finally voted down. This served to open the discussion on slavery and abolition. Numerous memorials were received on slavery, one in particular was read by Rev. Joseph A. Merrill, signed by two hun-

1. The Life of Orange Scott by L. C. Matlack, page 69.

dred ministers, praying for the restoration of the original rule against slavery. These were passed to the Committee on Slavery, and since only two of this committee were abolitionists, the report was unfavorable to any action. A motion was made to ask the writers of the Pastoral Address to incorporate an article on "Abolition." Orange Scott moved to add "and another on slavery." This led to the withdrawal of the former motion.

The next day a delegate from the Baltimore Conference presented a series of resolutions in which it was recited that two members of the conference had lectured on modern abolitionism at a meeting they attended. He proposed that it be:

"Resolved, by the delegates of the Annual Conferences in General Conference assembled, that they disapprove, in the most unqualified sense, the conduct of the two members," and

"Resolved, by the delegates . . . that they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave, as it exists in the slave-holding States of the Union." (Mr. Storrs and Mr. Norris, both of New England, had attended a meeting of the Cincinnati Anti-Slavery Society, and each had spoken at the meeting.)

A heated discussion ensued on the part of those who defended slavery. Somebody moved that the names of the two offending delegates be inserted. Some thought this too severe, that there was some danger that they might be lynched if their names were generally known. Rev. Wm. Smith, a delegate from Richmond, Virginia spoke "most vehemently," and declared as his wish: "Let them be brought forth in all the length and breadth of their damning iniquity." The amendment to insert the names was voted down and the discussion continued on the main question, lasting two days. Mr. Scott was the main speaker in defense of the two men. Quoting Mr.

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J. G. Birney in the *Cincinnati Philanthropist* we read:

"Mr. Scott of Massachusetts obtained the floor, and commenced a calm and dispassionate examination of the resolutions. He began by asking the patience of members, as he would probably do the principal part of the speaking on behalf of the abolitionists who were in the conference. It was a noble and lofty effort; calm, dignified, generous, Christian. He showed no waspishness, nor petulance against those who differed with him, and who had been so prodigal in their reprobation of abolitionists. He was several times interrupted by his impatient adversaries—yet his calmness and self-possession were in no measure disturbed, even for a moment."

He took the ground that slavery is morally wrong. By quoting from Wesley, Clarke and others of the church fathers he showed that abolitionism is not modern, said there were other matters of importance to consider as well as the peace of the Church, cited the success of England in its abolishing of slavery. When the vote was about to be taken Mr. Scott moved to amend the second resolution by adding, after the words: "That they are decidedly opposed to modern abolitionism" the following — "and that we also disapprove of slavery." Another suggested that it were better to quote from their Discipline in the amendment, to which Mr. Scott immediately agreed and offered in place of his original amendment the words, "and that we are as much as ever convinced of the evil of slavery." Great objection was raised to this, and the discussion was off again on the "irrepressible conflict." Mr. Smith of Virginia thought that slaveholders were un-Christianized by such declarations as were made in support of this amendment, and when Mr. Scott arose to ask if the speaker were referring to him. he replied "I have no more to do with that brother than if he did not exist," and added that he wished that he (Scott) was in heaven. The amendment was voted down and a little later the resolutions were passed censuring the two delegates.

Thinking it might serve the cause so dear to him, Orange Scott immediately prepared the debate for printing and had it distributed in pamphlet form before the conference closed. Mr. Winans of Mississippi read the pamphlet and thought he detected some incorrect statements in it, and once again the fat was in the fire in the form of another "Resolution," to the effect that the report was "palpably false and calculated to make an impression to the injury of the characters of some of the members engaged in the aforesaid discussion; is an outrage on the dignity of this body, and meriting unqualified reprehension."

When Mr. Winans had concluded his remarks Mr. Scott arose and stated that he was the author of the pamphlet. He desired time to prepare to defend himself against the charges made, and asked for a copy of the resolution and the charges made against him. These were refused. The following day, after several postponements Mr. Scott was permitted to speak just before the hour for adjournment. His defense was, in brief, that he thought that the address might serve a useful purpose, since his arguments had been answered only in part, and that superficially, and the speeches of some of the brethren in the opposition had not been answered by brethren on his side of the question. He complained of the severity of the charges. Mr. Winans had stated that the author of the pamphlet must either be a "reckless incendiary or a *non compos mentis*." Mr. Scott said if he had set fire to the city of Cincinnati he could hardly have been treated with more severity, and if he had misstated any matter in his written address reporting the debate, he should be asked to make correction, and not be accused of "barefaced, glaring and palpable falsehood." Mr. Scott moved to insert his name, but this was not adopted. When the vote was taken Mr.

LIFE AND LABORS OF ORANGE SCOTT 21

Winan's resolution passed by 97 yeas and 19 nays.

The conference settled into its routine of business but when the Pastoral Address by the Bishops was read, the great controversy again appeared. In the reading it was heard: "Whatever authority Congress may exercise over slavery in the District of Columbia and the Territories it has no power to touch the subject in the States." Mr. Early of Virginia moved to strike out the part that related to the District of Columbia and the territories, since, as he believed, this was a disputed question. One is amazed at the perseverance and courage of Mr. Scott, for we find the record of his entering into this discussion, attempting to hold the ground that Congress did have supervision of the District of Columbia and the territories, and over the question of slavery in those places. For this he came in for further rebuke. Mr. Roszell spoke to the effect that "He did not think God ever suffered another such a man to be connected with such a body; his conduct is ridiculous." Mr. Payne of Alabama said he hoped no brother would disgrace himself by replying to Mr. Scott. (The presiding Bishop here said "No personalities.") It should be observed that Mr. Scott was simply speaking in favor of the report of the committee as read, which was composed of the Bishops of the Church, and one of them was a slaveholder. This Pastoral Address also contained the following pronouncement on the subject of abolition:

"We have been agitated much in some portions of our work with the very excitable subject of what is called Abolitionism. . . . We have come to the solemn conviction that the only safe, scriptural, and prudent way for us, both as ministers and people to take is, wholly to refrain from this agitating subject." This was adopted by the conference and signed by the four Bishops—Roberts, Soule, Hedding and Andrew.

With this official decision as their guide, the Bishops presiding in the Annual Conferences laid a strong hand on the abolitionists in the Church. In the New England Conference of 1837 Bishop Waugh refused to put a motion to refer memorials on slavery to a committee, and at the same time would not admit of an appeal from his rulings. In another session Bishop Hedding declined to allow the appointment of a committee on slavery unless the conference would comply with six conditions he named. The conference did not comply and he made a long address in which he condoned slavery. He declared he "was not authorized to be the instrument of passing various resolutions which even imply that they (slaveholders) are all sinners." In 1838 the Pittsburgh and Michigan Conferences passed resolutions condemning abolitionist activities. These incidents are quoted as examples of the determination then prevailing in the Church to keep down anti-slavery sentiment. Similar examples could be quoted at great length, such as the action of the Philadelphia Conference, in 1838, which charged Mr. Scott with "inveighing bitterly against the Church and wounding her peace," and they earnestly recommended to everybody to "discourage the objects of said Scott."

It should be said that opposition to the governmental policies of the Methodist Episcopal Church was not an original feature of the abolition movement within that church, but it grew with the exercise of oppressive measures. It was found that presiding elders could rule out of the Quarterly Conference business any measures they did not wish to hear, likewise Bishops presiding in the Annual Conferences refused to recognize persons who desired to enter on the records their opposition to slavery.

With the same courage that led Mr. Scott to attack slavery, he began to work for a reform within the construction of the church government, which we shall not

trace at length, since it appears in his ideals for the new Church later to be set forth. This was used by his opponents who charged him with bringing schism into the Church. As a result many sincere abolitionists became intimidated, and the number who finally left the Methodist Episcopal Church with Mr. Scott was very small. As the years passed by some of the reforms in church polity advocated by Mr. Scott were adopted by the Methodist Episcopal Church. Although he did not live to see the passing of slavery, he was present as a visitor at the General Conference of 1844, which met in New York City, when the great controversy over slavery appeared again and caused the separation of the Methodist Church into the two branches, North and South. Bishop McTyeire in his *History of the Methodist Church, South*, says: "From the gallery of Green Street Church, the redoubtable Orange Scott looked down upon a strange scene. He saw men valiantly fighting his battles who had once fought him. The few original abolitionists in the conference kept quiet. They had put the laboring oar into the hands of the so-called conservatives, who were succumbing to the so-called spirit of the age."

Following the General Conference in Cincinnati in 1836, Mr. Scott was described in the journals of the Methodist Episcopal Church as guilty of falsehood in connection with his printed address. The New England Conference in its next annual session beginning July 19, 1836, expressed their confidence in the following statement: "In view of all the facts Brother Scott's character for truth and veracity stands fair and unimpeached." But Bishop Hedding, who presided in the New England Conference that year, called him to account for his anti-slavery activities and informed him he could not be continued in his office as presiding elder of the Providence district, which he had served two years, unless he would

give a pledge to refrain from writing and lecturing on slavery and abolition. Mr. Scott says: "I told him plainly I could not pledge where conscience was concerned; of course I was rejected." 1.

He received an appointment as pastor in Lowell, Massachusetts, for the following year, and was able to report a fruitful year of soul-winning, with one hundred and twenty persons received into the Church. At the following Annual Conference he took a supernumerary relationship and for the next few years was engaged under the auspices of the American Anti-Slavery Society as a lecturer and organizer. He traveled extensively and frequently attended the sessions of the various Annual Conferences of his Church, where he was at times well received, and at other times greatly opposed by the Bishops and others.

At the session of the New England Conference of 1838, in Boston, Bishop Hedding, who presided, preferred charges against Mr. Scott on matters based on his published letters and articles criticizing the Bishop. The charges were not sustained by the vote of the conference and the Bishop signified his intention to carry the case up to the next General Conference. In a later session the Bishop and Mr. Scott each spoke for a four hour period on the great controversy, and the historian states that Mr. Scott, during the time allotted to him for his defense was interrupted one hundred times by the Bishop making statements and explanations.

The General Conference of 1840 met in Baltimore, Maryland. Mr. Scott was again a delegate and in the session presented more than thirty memorials against slavery. One of these was from New York City. It was handed to him for presentation with the claim that it was signed by 1154 members of the Church in that place.

1. Life of Orange Scott, page 110.

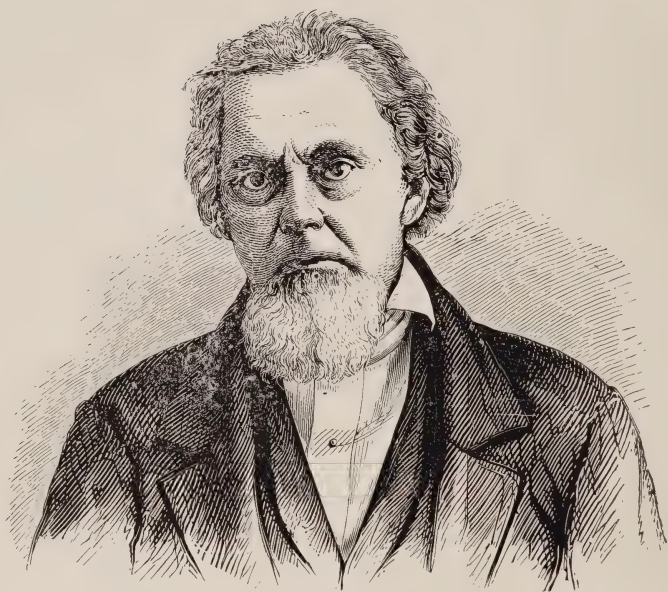
Dr. Nathan Bangs, chairman of the committee on slavery, sent this paper back to New York for investigation, and after a few days a Protest was brought to Baltimore by two messengers. The Protest charged the Memorial from New York with "fraud and forgeries," and stated that it was "an imposture and a libel." The reading of the Protest was considered a great triumph for those who wished to discredit the abolition cause. It especially reflected on Mr. Scott, who presented it, although he had nothing to do with its preparation. He arose and stated that the paper had been handed to him by a brother whom he believed to be trustworthy, and that what statements he may have made as to the memorial being signed by Methodists only was not from personal knowledge but on what he supposed to be good authority. He offered some explanations as to how mistakes may be made without a purpose to deceive, when several persons circulate a petition. He mentioned other petitions that he knew to be fully reliable, and stated that he wanted nothing but what was open and fair.

Much excitement and discussion followed the reading of the Protest to the conference, after which it was returned to the committee on slavery. Mr. Scott was a member of that committee and it fell to his lot to withstand severe criticism. G. F. Pierce of Georgia proposed that the committee recommend to the conference that Mr. Scott be expelled as an unworthy member. This motion, however, was laid on the table. On the final report of the committee Mr. Scott asked to speak, and the rule limiting speakers to fifteen minutes was suspended in his favor. The official reporter of the conference said of his address in the *New York Christian Advocate*: "The speaker's manner throughout was dispassionate and conciliatory, and his whole address was free from offensive or inflammatory epithets. He was heard with the great-

est respect and attention by the body, and by a very large audience, which had convened to listen to the debate on this theme."

At this session William A. Smith of Virginia, proposing some pro-slavery measures said: "If you hold slavery to be a moral evil, hands off that brother (pointing to Mr. Scott); you ought not to condemn him but to cover him. . . . If slavery be a moral evil he reasons like a philosopher . . . and the conclusion is irresistible that it ought to be immediately abandoned." He contended that it was not a moral evil and made an effort to have all unfavorable mention of slavery taken out of the Discipline.

In the winter of 1840 Mr. Scott's health failed and he resigned his pastorate at Lowell, Massachusetts and moved to Newbury, Vermont, where he engaged in manual labor and wrote occasionally for the press. In this period of reflection he pondered deeply the problems involved in the controversies in which he had engaged. He wrote as his conclusions: "Men of ardent temperament like myself are exceedingly liable to over act, and not always exercise sufficient prudence in the manner of debate." From this retirement he wrote in February, 1841, in *Zion's Watchman*: "I have little hope that the Church will ever be reformed in relation to slavery," and in June of the following year: "There is therefore no alternative but to submit to things pretty much as they are, or secede." On November 8th, 1842, Mr. Scott, Rev. Jotham Horton and Rev. La Roy Sunderland withdrew from the Methodist Episcopal Church and published their reasons at length in the first number of *The True Wesleyan*, a weekly paper founded by Mr. Scott and Mr. Horton in Boston. In December Rev. Luther Lee and Rev. L. C. Matlack seceded, and plans were immediately launched for the calling of the Andover Convention, which we are next to consider.



Yours for the whole truth
Luther Lee,

REV. LUTHER LEE

Connectional Editor, 1844-1852

CHAPTER V

THE WESLEYAN METHODIST CHURCH ORGANIZED

The first formal meeting for the purpose of organizing the Church was the now famous Andover Convention, which met in Andover, Massachusetts, early in 1843. The announcement as printed in *The True Wesleyan* is as follows:

"A Wesleyan Anti-Slavery Convention will be held in the Methodist Church in Andover, Massachusetts, on Wednesday, the first day of February, 1843, to commence at ten o'clock, A. M. The principal object of the Convention is to discuss principles, pass resolutions, and prepare for a grand rally in the Spring.

"All, both ministers and laymen, who are in favor of the ultimate formation of a Wesleyan Methodist Church, free from Episcopacy and Slavery, are invited to attend and become members of the Convention. Those who may wish to attend as spectators will not be excluded. The Convention will probably be in session two days. We hope to see our friends, who can conveniently attend, from all parts of New England."

This call was signed by Horton, Lee, Scott and Sunderland. The minutes of this meeting reveal the names of nine ministers and forty-three laymen on the roll of members, all from the New England States. The Honorable Seth Sprague, Senior and Junior, father and son from Duxbury, Massachusetts, were active members, the younger man as the presiding officer and the elder as one of the vice-presidents. Orange Scott and Jotham Horton gave Boston as their address, Rev. L. C. Matlack and thirteen laymen from Providence, Rhode Island were present. It may be of interest to observe that the first

religious exercises of the Wesleyan Connection was the opening prayer of this Convention by Rev. L. C. Matlack. The names of Rev. Luther Lee from Andover and Rev. E. A. Rice from Lowell, Massachusetts, with a large delegation of laymen from these towns, appear in the roll of members. Twenty-one resolutions were voted, appropriate to the expression of the anti-slavery sentiment of the body, and resolving to organize a new branch of Methodism. They decided to hold another convention in Utica, New York, beginning the 31st of May of the same year, to which friends in the non-slaveholding states were invited. A Committee of Correspondence was chosen, composed of Horton, Scott and Lee to assist the churches already organized and ministers who desired to make pastoral engagements. The same men, with William Blake-more, Seth Sprague, Jr., and S. R. Jackson were also made a committee to decide on the form of a Discipline and to publish the results of their deliberations in *The True Wesleyan*.

A special resolution was addressed to a group in the state of Michigan, composed of twenty preachers and six hundred members, who had seceded from the Methodist Episcopal Church the previous year, and organized themselves into a conference bearing the name "Wesleyan Methodists." This body was invited to send delegates to the Utica Convention to assist in the general organization anticipated.

The Utica Convention

The convention as announced met in the city of Utica, in central New York, on May 31st and continued eight days. The officers were: President, Rev. Orange Scott of Boston; Vice-Presidents, Rev. Edward Smith of Pittsburgh and Rev. Jotham Horton of Boston; Secretaries, Robert McMurdry of Troy, Ohio and Rev. Porter R. Sawyer of Providence, Rhode Island. The roll

of members reveals the names of thirty-five ministers and one hundred seventeen laymen from nine states and Ireland. Rev. George Peglar, pastor of the Wesleyan Methodist Church in Utica that entertained the convention says in his autobiography: "There were present and acting in that body members or ministers, or both, from the following Churches: Methodist Episcopal, Methodist Protestant, Protestant Episcopal, Reformed Methodist, Primitive Methodist, Congregational Methodist, Free-Will Baptist, Congregational, Christian, and perhaps some others." 1.

The business was opened by the reading of the official call, which declared the purpose of the convention was "To form a Wesleyan Methodist Church . . . free from episcopacy and slavery, and embracing a system of itineracy under proper limitations and restrictions, with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness." The convention met on Wednesday, and Friday was set apart as a day of fasting and prayer. It was generally recognized that the event was important, and the reading of the records impresses one with the seriousness of these devoted men as they proceeded with the work of organizing a new Church.

It is important that we should learn what we can of the men most active in promoting the cause, and who were present at the convention, although we find it difficult, after the passing of almost a century, to gather sufficient information to write worthily of them.

The presiding officer, Rev. Orange Scott, was justly esteemed as the recognized leader in the movement. He was then in the prime of life, being forty-three years old, an orator, a good writer, a man of tireless energy, and an effective organizer.

1. Life and Times of Rev. G. Peglar, page 407.

His biographer, L. C. Matlack, says of his work in this meeting: "A stranger entering the house while the Convention was in session would be first interested in the president—whose intelligent countenance and dignified demeanor, united with promptness and decision, fitted him exactly for his position, and was the subject of common observation. While apparently absorbed in the matter immediately before the convention, and ready to decide correctly on any point of order; he was evidently weighing the subject under discussion, noting its tendencies and probable results, and prepared by a few words of conciliatory remark, to prevent the slightest rupture of good feeling and harmonious action." 1.

Another outstanding character was Rev. Luther Lee from Andover, Massachusetts. He had served as editor of one of the *Christian Advocates* in the Methodist Church, was an accomplished scholar, a keen debater, and for many years exercised a very pronounced leadership in the denomination. He became the author of several books in the course of study. His books on Systematic and Natural Theology are worthy of special mention.

Rev. Edward Smith of Pittsburgh, Pennsylvania was one of the most effective leaders in this and later assemblies in the Connection. He is described as being of Irish ancestry, southern born, a man of noble appearance, more than six feet in height, a ready debater, a good theologian, a warm advocate of Methodist doctrine, a staunch reformer. He had been a presiding elder and was well informed on all the issues involved in the movement now being considered.

From Michigan came Rev. Marcus Swift and Rev. William M. Sullivan as delegates of the Wesleyan Annual Conference in that state. A letter written by William Sullivan to his wife at the close of the convention is

1. The Life of Orange Scott by L. C. Matlack, page 210.

printed in Martin's *Wesleyan Manual* which records some interesting side-lights on the gathering. He wrote of Rev. Cyrus Prindle of western Vermont: "How often I have seen him weep during the convention as though he was grateful that so many friends of God were washing themselves entirely from all participancy in slave-holding." On a later occasion George Peglar wrote of him as the "staid, far-seeing and clear-headed Cyrus Prindle."

Rev. La Roy Sunderland of New York City was another interesting character in this assembly. His abolition activities had brought him into conflict with the arbitrary administration of the Bishops, and he had been brought up for trial in his Annual Conference on six different occasions. Reading the story of these trials as recited in James M. Buckley's *History of Methodism*, one is impressed with the determination of the Methodist Episcopal Church to break the spirit of those who labored for the freedom of the slave. Dr. Buckley quotes the statement of one who was present at the last trial and who said: "Mr. Sunderland's defenses were wonderful specimens of defensive power, such as we have never heard excelled in any court. He is described as "below medium size, with a voice husky and on the lowest key." 1.

Somewhat similar treatment had been received by Rev. Lucius C. Matlack, of Providence, Rhode Island, who was another active member. As the years passed by Mr. Matlack filled many offices of trust in the new organization. He was especially gifted as a writer, being the author of the *Life of Orange Scott, Anti-Slavery Struggle and Triumph*, and other works.

Another enthusiastic member of this convention was Rev. George Peglar, pastor of the Wesleyan Methodist Church in Utica, which invited this convention and became responsible for its entertainment. He was an

1. *History of Methodism* by James M. Buckley, volume two, pages 10, 11.

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Englishman, whose early life as a sailor and world-traveler is charmingly told in his autobiography long since out of print. 1.

He had severed his connections with the Methodist Protestant Church over the slavery question, and entered heartily into the labors of the new organization, rejoicing that he had found a place with others of similar faith and convictions of duty.

The Andover Convention had elected a committee to provide a form of discipline, and their report, with such changes as were made by this convention, became the basis of what is now the Discipline of the Church whose story we are recording. It has been said that there has never been a secession in Methodism for doctrinal reasons, a statement which we believe to be substantially correct, and we observe in a study of the Discipline produced by this body that the doctrinal system of early Methodism as set forth by Rev. John Wesley, its founder, was taken over entirely. The Elementary Principles and General Rules appeared in the same form as now, the Articles of Religion were the same as now, except that the two on Regeneration and Entire Sanctification were introduced at a later date.

The new Discipline differed from the Methodist Episcopal Discipline in the form of government and in its attitude toward certain moral questions, a difference concisely stated in the writings of Rev. Lucius C. Matlack, which we quote. He said:

“The old discipline did not prohibit the traffic in intoxicating drinks and allowed their use without any restrictions, except in the case of spirituous liquors, and these were allowed, if judged necessary, by the individual. The new prohibited the manufacturing, buying, selling, or using intoxicating liquors, unless for mechanical,

1. The Life and Times of Rev. G. Peglar.

chemical, or medical purposes; or, in any other way, intentionally and knowingly aiding others so to do.

"The old discipline did not prohibit slave holding, nor the buying and selling of slaves. The new forbids the buying or selling of men, women, or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do.

"The old discipline provided for a General Conference once in four years to consist of ministers only, to be elected by the ministers of each Annual Conference, according to the number of its ministers—having full powers to make rules and regulations for the Church; that is, people and ministers. The new provided for a General Conference once in four years, to consist of an equal number of ministers and lay members, to be elected by the ministers and laymen of each yearly conference, according to the number of members in the churches—allowing two delegates for every five hundred members.

"The old discipline made the Bishops, who were elected for life, ex-officio presidents of the General Conference. The new provided that a president should be elected at the conference by ballot, and on the final passage of any question, if one-fourth of the delegates required it, the ministers and laymen should vote separately, and a majority of both classes only constitutes a vote; so that the casting vote need never be in the hands of the presiding officer.

"The old discipline made the Annual Conference to consist of ministers exclusively, over whom the Bishop presided, with power to decide all questions of law, with no appeal to the conference from his decision. Having also the absolute control of all the churches and ministers in the connection, who must receive such preachers or go to such places, as he judged best. The new made the yearly conference to consist of an equal number of min-

isters and laymen, who elected their own president and appealed from his decisions at pleasure. They also appointed a stationing committee of six ministers and laymen under the following constitutional directions, as to their duty:

“To station the preachers, confirming as far as practicable, all arrangements made between preachers and people; provided, that no preacher shall remain on the same station or circuit, in any case, more than three years successively; nor be returned to the same circuit or station until after an intermission of three years, (if stationed there three successive years) and provided, also, that no preacher shall be appointed to any station or circuit, contrary to the expressed wishes of the circuit or station.

“They shall receive the representations of the preachers and lay delegates; and after fixing on appointments, and reading them out in an early part of the conference, the preachers and lay members shall have the privilege of an appeal from the report of the stationing committee.’ ”

With the adoption of a Discipline the form of government came into view. “Edward Smith was a high-church man and wished to make the government of the new ecclesiastical body as strong as possible” says Rev. A. T. Jennings in his history of the Church, and “the special friends of Orange Scott, with this great man, were in favor of a modified form of episcopal polity.” 1.

From various sources we learn that Mr. Scott had given much thought to the matter of the governmental policies and the name of the new organization. He desired to have general superintendents elected by the General Conference, whose work would be diocesan in character and for terms of four years, subject to reelection. He

1. Quoted from *American Wesleyan Methodism* by A. T. Jennings, page 181.

was friendly to the principle of "laymen's rights" recognized in the constitution as adopted. Others there were who were strongly committed to a church strictly congregational. The polity finally adopted was thought to be republican in its principles, in harmony both with American love of liberty and with the Scriptures.

It is apparent that the keen and dominating mind of Luther Lee had much to do with the decisions made in the convention. As an instance we quote his statement on the choosing of the name as found in the first history of the denomination written by him, and bearing the title the *Wesleyan Manual*. He said:

"The word 'Methodist' was objected to by but few, if any, and the term 'Connection' was approved by all, as it expressed a principle. Single Christian congregations are held to be churches, in a New Testament sense." And he continues to say: "All these Christian congregations, collectively, are not a Church. All the Wesleyan Methodist churches in America are not a Church, but being connected by a central organization they are a connection of churches, hence we call ourselves 'The Wesleyan Methodist Connection of America.'"

Viewed after the lapse of these many years, it seems to us the keen mind of Luther Lee stumbled on this fundamental feature, and the denomination was started on its way with a lack of cohesion and effective organization for leadership that has been gradually and but partially overcome. Some fifty years later the General Conference voted to incorporate the words "or Church" in the official title. This also expressed a principle, as did the term "Connection," and a principle that was a part of the original vision of Orange Scott, whose choice of name was the "Wesleyan Methodist Church." The Lord Jesus stated that He would build His Church (not a connection of local societies), and when we have recognized our

Lord's right and ability to construct the Church Universal, by the same reasoning we grant to Christian people the power to unite in the construction of a denomination that can correctly be called a "Church."

The question of membership in secret societies appeared in a motion to insert in the General Rules, among things forbidden, the following: "Avoiding all connection with self-constituted secret societies." The Committee on Discipline proposed, instead of adopting the item just mentioned, a resolution, which would read:

"Resolved, that for the sake of peace, harmony, and unity among brethren, this Convention advise the members of the Wesleyan Methodist Churches to refrain from attendance upon all societies which are not necessary to carrying out the great principles of Christian love."

A substitute was offered by Rev. Edward Smith as follows: "*Question*: Do we observe any evil growing out of our brethren associating with secret, oath-bound societies? *Answer*: We think so. Many good people believe those societies to be immoral in their tendency; and associating with them inconsistent with Christian duty; and this is honestly believed by many who have been initiated into them; hence associating with such societies is often productive of divisions and strife. We, therefore, judge that if it be lawful, it is not expedient, and advise our brethren to refrain from meeting with those societies, and those who do not belong to them not to join, and direct that the Annual Conferences, as well as the churches, be left free to adopt such measures as they may see proper on this subject." This substitute motion failed to pass, as did also the resolution proposed by the Committee on Discipline. The final action on the question was the adoption of the following as Section 29 of the Discipline: "*Question*: Have we any advice to give respecting secret, oath-bound societies? *Answer*: We

leave that matter with the several Annual Conferences and individual churches."

Writing on the discussion he heard on this question, Rev. William M. Sullivan of Michigan said: "The Masonic question seemed to involve us in the most trouble of anything that came before us. A number threatened to withdraw; among them was Rev. La Roy Sunderland. My confidence was shaken when I heard Scott, Sunderland, Horton and Lee avow themselves Masons. I have a natural shuddering when I am brought into contact with this foul system. . . . If there is anything that will destroy us it is Masonry. We must put our trust in God." 1.

As we shall observe in the record of later developments, this attitude to the great evils of the secret society system was not adequate, and the problem appeared again in the General Conference of the following year. Mr. Smith's resolution probably represents the gist of the arguments advanced against secrecy. We do not find on the records the reasons produced by the men on the other side, but suppose they were mainly on two lines, sympathy with the lodge system and fear that antagonism to secret societies by the Church would cost it too many members.

But, important as policies of reform and government may have been, the question of correct Biblical doctrine and spirituality is the problem most vital to religion. Without any hesitation the convention adopted the whole doctrinal system of Methodism and set apart a day for fasting and prayer for God's blessing on the task before them. They issued a Pastoral Address in which a summary was made of the work accomplished and which was now set forth in the Discipline and commended to the Connection, urged great patience in meeting the opposi-

1. Martin's History of Wesleyan Methodism, page 22.

tion anticipated, and closed with the following exhortation:

"But above all, brethren, we exhort you to make **holiness** your motto. It is holiness of heart and life that will arm you against every assault, that will give you moral power to oppose the evils and corruptions in the world, against which we have lifted up a standard. It is holiness that will insure success in our enterprise, that will crown us with a useful life, a triumphant death, and with the fullness, power and glory of eternal life in the world of redeemed spirits. We will close with the apostolic prayer: 'And the very God of peace sanctify you wholly; and we pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.'"

Through information furnished by members of the convention and by correspondence it was found there were about six thousand members ready to adhere to the new organization. Rev. Joel Martin in *The Wesleyan Manual* gives the number of ministers as nearly two hundred. Matlack's book—*Anti-slavery Struggle and Triumph*, chapter thirteen, says of the ministers that there were twenty-two from the traveling ministry of the Methodist Episcopal Church, as many more from the Protestant and Reformed Methodists, and forty-four others who reported by letter. 1.

The territory was divided into six Annual Conferences, named and bounded as follows:

1. The New England Conference comprises the New England states, except that portion of Vermont west of the Green Mountains.

2. Champlain Conference includes that part of Vermont west of the Green Mountains; that part of New York State which lies east and north of Black River, and a line running from Carthage to the southwest corner of Vermont.

1. History of Methodism by James M. Buckley, Vol. 2, page 22.

3. New York Conference comprises so much of New York as is not included in the Champlain Conference, eastern Pennsylvania and New Jersey.

4. Allegheny Conference includes that part of Pennsylvania west of the Allegheny Mountains—that part of Ohio east of the Scioto River, and western Virginia.

5. The Miami Conference includes the state of Ohio west of the Scioto River, the states of Indiana, Illinois, and the territories of Wisconsin and Iowa.

6. Michigan Conference embraces the state of Michigan.

CHAPTER VI

EARLY YEARS OF WESLEYAN METHODISM

The First General Conference convened in the Wesleyan Methodist Church in the city of Cleveland, Ohio, on Wednesday, October 2nd, 1844, at 10 o'clock in the forenoon, and remained in session ten days. Rev. Edward Smith of the Allegheny Conference called the meeting to order and a temporary organization was formed, with Rev. Luther Lee of the New York Conference as president, and Rev. Lewis Woodson of the Allegheny Conference, secretary. Twenty-six ministerial and thirteen lay delegates were seated from the following Annual Conferences: Allegheny, Miami, Michigan, New England, Champlain and New York. These six Annual Conferences had been recognized in the organizing convention at Utica; and delegates were elected on the basis of one minister and one layman for each five hundred members. The election of conference officers resulted in Rev. Orange Scott being elected president, but he declined to serve, and Rev. Luther Lee was elected. Rev. Robert McMurdry of the Miami Conference was elected secretary.

On the motion of Rev. Orange Scott, proprietor and principal editor of *The True Wesleyan*, and by mutual agreement as to terms of sale, the paper, including the publishing concern in Boston owned by Mr. Scott was sold to the denomination. Plans were made to move the publishing business from Boston to New York City, where it was located at 3 Spring Street until the year 1853, when, by order of the General Conference it was brought to the block in the center of Syracuse, New York

where it continues at the present time. The conference provided for a Book Concern and a Book Committee, consisting of eleven members, four of whom were the stationed ministers of Wesleyan Methodist Churches in New York City, Troy and Albany in New York State, and the stationed minister in Philadelphia, who was Rev. Lucius C. Matlack at that time. Rev. Orange Scott was elected Agent of the Book Concern, and Rev. Luther Lee was elected Editor. The Editor of *The True Wesleyan* was also expected to edit *The Juvenile Wesleyan*, a Sunday-school paper and such Sunday-school books as might be authorized for the new denomination.

The secret society question came up for consideration, and on the motion of Rev. Silas H. Chase of the Miami Conference, the following was voted and ordered placed in the Discipline:

"Have we any directions to give respecting secret, oath-bound societies? *Answer:* We will on no account tolerate our ministers and members in joining secret, oath-bound societies, or holding fellowship with them, as, in the judgment of the Wesleyan Methodist Connection it is inconsistent with our duties to God and Christianity to hold such connections."

A protest to the above action was presented, signed by eleven members of the General Conference, stating that this resolution added a new condition of membership, and hence would not be constitutional unless passed upon by a vote of the several Annual Conferences. It would have been well if the majority had acquiesced in this view and ordered the article sent out to the Annual Conferences, for the question of its constitutionality remained a matter of controversy in several of the succeeding General Conferences.

The statement has sometimes been made that the Wesleyan Methodist Connection was not at its beginning

a holiness church. In reply to this statement we offer the following exact transcript of the action of this first General Conference, copied from the original record book, page 66:

"The following article on the subject of sanctification was presented by the committee on revisals, and was adopted by the conference to be inserted in the Articles of Religion, if approved by the Yearly Conference, viz:

"Sanctification is the renewal of our fallen nature by the Holy Spirit, whereby we are delivered from the pollution, inbeing, and reigning power of sin, and are enabled to love God with all our hearts and walk in His holy commandments blameless through the grace of our Lord Jesus Christ."

Anticipating the organization of several new conferences during the succeeding quadrennium, the following ministers were delegated to select the time and place of the first meeting: Rev. Rufus Lumry for Illinois, Rev. Daniel G. Cartwright for Wisconsin, Rev. George Pegler for Rochester, a conference in central New York, and Rev. Lyndon King for Saint Lawrence, in northern New York.

Rev. Joel Martin says in his *History of Wesleyan Methodism*, published in 1889: "At this General Conference it was ascertained that the Connection numbered 15,600 members and 245 stationed preachers." When we remember that the Andover Convention met less than two years before this time—February 1st, 1843—these statistics show that the movement had made remarkable progress. The new Connection in Methodism was fairly on its way.

The conference gave serious attention to the necessity of an educated ministry, and the Committee on Education proposed and the conference voted the following resolutions and plans:

"1. Resolved, That we regard with especial favor

and gratitude, that some of our preachers and ministers, in addition to the arduous labors of the pulpit, have instructed, in day school, the children of their station, who, by cruel and wicked laws, are deprived of what would be the crowning benefits of education.

"2. Resolved, That we deem it essential to the character of a Wesleyan Methodist preacher, that he should spend a portion of his time in visiting the schools of his station or circuit, encouraging scholars and teachers, and dispensing to them, in school capacity, suitable advice and instruction.

"3. Resolved, That we recommend to all our brethren the remembrance of colleges, academies and schools, in their devotions, both private and public, that the blessing of God may rest upon those youths who attend them, that they may become truly pious and devoted to the best interest of their fellowmen.

"4. Resolved, That the supposition that the Scriptures do not require Christians, and especially Christian ministers, to study and become truly learned, when circumstances will permit, is a great and dangerous error.

"5. Resolved, That the duties of the minister are such as demands of him to be as well qualified in the great truths of the Bible, and the general principles of science, as he consistently can be.

"6. Resolved, That the proper improvement of the minds of young men who are called of God to the ministry, in scientific and Biblical knowledge is a subject of as great importance, and as full of promise, as any which may be brought before our people: and the money which may be necessarily expended in its promotion will ultimately do much towards the universal triumph of every benevolent enterprise.

"7. Your committee would recommend that each conference take early and vigorous measures to establish,

as soon as practicable, a seminary for both sexes within its limits, whose advantages shall extend equally to all colors and conditions. Perhaps it is essential to success, that but one seminary in each conference be attempted, for some time to come. This will secure concentration, efficiency and ability.

"8. Your committee would recommend the establishment, at some central point, as soon as providence may open the way, of a 'Wesleyan Collegiate Institution,' combining the advantages of literary and theological training, on a plan, in most respects, similar to the 'Oberlin Institution.' For this purpose, we recommend the appointment of a committee of twelve—to be styled the 'Wesleyan Literary Committee'—to whom shall be submitted all propositions for the location of a 'Wesleyan Collegiate Institute,' proceeding from any station and village. This committee shall have power to correspond on this subject, and decide any questions connected with the literary institution. The confirmation, commendation or revision of their decision resting with the second General Conference.

"9. The New England Conference has established a seminary in Dracut, Massachusetts, under the name of the 'Wesleyan Institute.' Teachers are employed, and the seminary is in successful operation.

"10. Our brethren in Michigan have taken preliminary steps for the establishment of a conference academy, with a fair prospect of success.

"11. A committee was appointed at the last New York Conference to purchase buildings located in Royalton Center, (which had been offered for a Wesleyan institution), provided the requisite means could be obtained. There is a reasonable prospect that the New York institution will soon be in operation."

While many of these plans failed to materialize, or

to become permanent, if started, we record with satisfaction the fact that the Church fathers were awake to the importance of an educated ministry, and of the advantages of education for all others as well.

Mr. Scott after his return home from this session wrote an account of the conference for *The True Wesleyan* from which we quote. "Well, we have met, done our business, and separated. . . . The Conference was filled up with noble spirits, men who were under the influence of this one idea, of 'spreading scriptural holiness over these lands.'" His report states that he took issue with Rev. Edward Smith of the Allegheny Conference on the question of secret societies. "We had not a word to say in favor of such societies, nor had we any sympathy for them," he wrote, and continued to say of Mr. Smith, who was the generally recognized leader of the anti-secrecy legislation: "Brother Smith looks (as he really is) like a giant. He possesses noble daring—great moral courage. He is, however, exceedingly tenacious, and somewhat ultra withal. Yet there are few men of his age who have done more to reform mankind than this same Edward Smith. And his motto still is, 'There is nothing done, while anything remains to be done.'"

He continued: "We had a fine passage home, spending a Sabbath in Buffalo, where we left six Wesleyan sermons—three in the Methodist Protestant congregation, two on the wharf, among the sailors, and one in the prison. They were preached by Horton, Scott, Prindle, McKee, Knight, and Brewster. There is no Wesleyan society here. On our passage from Buffalo to Cleveland, Brother Brewster preached an excellent sermon on board the boat, and in returning our brethren appointed us to talk to the people. The congregation was attentive, and we hope was profited. Much credit is due our noble,

two-handed Brother McKee for getting up most, if not all, of these meetings."

In November, 1844, the book concern was moved to New York City, with Rev. Luther Lee as Editor and Mr. Scott, Publishing Agent. Leaving his family at his home in Newbury, Vermont, Mr. Scott plunged into the task of building up a denominational publishing business in that city. His biographer says: "From this period, all the zeal, energy and enterprise of Mr. Scott's mind were occupied in enlarging and building up the publishing establishment of the Connection. No efforts were spared, no sacrifice was withheld. To obtain capital he freely mortgaged his own property, confiding in the integrity of the Wesleyan Methodist Connection for his security."

In the following year he traveled extensively, attending several Annual Conference sessions. Already his health was failing under the strain of his labors and the great ardor that marked the man and all he did, and before another General Conference arrived he was in his grave. The reports of his field work that appeared in the church paper furnish so many interesting facts that we quote from them at some length.

In May, 1845 he attended the session of the Champlain Conference, which was held in North Ferrisburg, Vermont, the home town of Rev. Cyrus Prindle. Of the ministers of this body he wrote: "The preachers are full of spirit and energy, and by no means deficient in talents. There is a great want of laborers in this conference. . . . New fields are constantly opening in the Green Mountain State. . . . The Rev. Hiram McKee is president of the conference. He expects to travel a few months within its bounds, and then bid adieu to its green hills and delightful valleys for the far West. Brother McKee is just the man, physically and mentally, for extensive labors and sufferings, either in the east or west;

and though his loss will be felt here, I rejoice that he is going to the prairie-land. All we need in order to raise up a mighty army in the West is laborers of the right stamp. . . . My health is poor but my spirits are buoyant."

The Miami Conference was the next to meet and thither he went. Its territory was composed at this time of the western part of Ohio and Indiana, and the session was held in a new Wesleyan chapel at Newport, Indiana. Quoting again from Mr. Scott's travel letters: "I arrived here early Saturday morning, having traveled 775 miles in five days and nights; 375 miles of this was by stage, in which I rode the whole of three nights in succession. My health, which was poor when I left New York, has not been much improved by such a journey.

"The conference in this place has excited an interest which I never witnessed before, on any similar occasion. . . . On the Sabbath the people flocked out in armies from all parts, and you cannot conceive the anxiety which existed in this place to even *see* the "king of radicals" as they termed me. Though the population in this region is thin, there were present at our love feast Sunday morning not less than five hundred persons. And it was a love feast indeed!

"One sister stated that she had come over fifty miles to attend the conference. She had once been a slave, I believe, though not very dark. Several spoke in the love feast who had been slaves. Hundreds of slaves every year pass through this state to Canada. At eleven o'clock I preached a long sermon for me (about one hour and a half) to, (it was thought) about one thousand persons; many of whom could not get into the house, but who stood, both men and women, around the windows and doors during the whole of the exercises, though it rained smartly all the time; and many whose steel was not so

highly tempered went away when they saw the rain coming, knowing that it was impossible for them to find even a place to stand in the house. At the close of the sermon ten were ordained elders.

"This conference is in a prosperous condition. It had only five stationed preachers two years ago. Since that time Illinois and Wisconsin Conferences have been cut off from this, and there still remains some thirty stationed preachers and about seventeen hundred members. The preachers are devoted and in good spirits, and are prepared to go through mud and water to save souls. I have received a most hearty welcome to this conference and am delighted with what I have witnessed."

He was pleased with the spirit of enterprise among the Wesleyans in these "western wilds." He wrote of beautiful farm lands in Ohio with corn nearly a rod in height, found much of Indiana heavily timbered, and observed that the cost of clearing the timber away from one acre would purchase eight or ten acres of prairie land. Entering Illinois he saw prairie country for the first time near La Porte. He visited Chicago and reported that we had a small society there and many friends. The Illinois Conference was held in connection with a camp meeting, business sessions were conducted in a school-house near by. He reported that the conference stationed twelve preachers that year, with ten unstationed. Five were ordained elders in that session. He went on westward and attended the session of the Wisconsin Conference in the middle of September, 1845, at Village Point, Iowa, seven miles west of Burlington. Although this was called the Wisconsin Conference, no one was present from that state, since it was three hundred miles of a journey, and plans were made to hold an adjourned session at Prairieville, Wisconsin the following month. Mr. Scott was seriously ill while in Iowa with asthma and

fever, followed by ague and the terrible "chills" that punished these pioneers in the western states. He suffered greatly and felt that he "was in the very arms of death." He was twelve hundred miles from home and found this interruption of his work for the Master called for patience and resignation. A doctor was called and administered calomel and quinine, and he was able in a few days to start eastward to the meeting of the Allegheny Conference. Western friends told him that he had not yet had ague in its worst form, which was known as the "shakes."

A journey of nine hundred miles by land and water brought him to the seat of the Allegheny Conference, which was held at Leesville, Ohio. He mentions that it was then the largest in the Connection, Rev. Edward Smith was the president. He did a good volume of business for the Book Concern, received several hundred dollars for stock in the business, assisted in raising \$588 in the missionary meeting on Monday evening. He wrote of Edward Smith, "As a missionary beggar I never saw his equal." The plans anticipated were to use about half the missionary funds raised for new work within conference bounds and forward the remainder to the parent society at New York for freedmen's work in Canada and French missions. He was pleased with the devotion of the ministers of this conference and said "the preachers set a better example in point of plainness of dress than in any other conference that I have attended," and he reported the net increase of membership for the year as 775. The next session of this conference was announced to begin Sept. 17, 1846 in Pittsburgh, Pennsylvania. He spent the following Sunday with the Wesleyan church in Cleveland, Ohio, and reported good congregations morning and evening.

The Michigan Conference met in Ann Arbor, Michi-

gan October 8th, and thither Mr. Scott made his way. He mentions that Rev. Marcus Swift had presided in all the conferences up to that time, and "was among the first who helped to organize the first Wesleyan Conference in the United States." Brothers Sullivan, Bebbens, Esler, and Curtis are mentioned in his report as effective leaders among the ministers. Finances were low, Mr. Scott thought the lowest in any conference in the Connection, and yet the preachers were in good spirits, and there were strong indications of coming prosperity. A Wesleyan Seminary at Leoni had been in operation five weeks at the time of the conference session, with fifty to sixty students. The location was on a railroad, and a tract of land covering two hundred and seventy acres had been purchased by the trustees as a permanent location upon which buildings were soon to be erected. Four thousand dollars had been pledged to the support of the school, and a library of one thousand volumes secured. Mr. Scott returned to New York City from this conference, having completed his first and only visitation to the western section of the denomination. He traveled by boat from Detroit to Buffalo, by railroad on to Albany, a distance by rail of 325 miles in twenty-four hours, and down the Hudson river in the "new and elegant steamer, Oregon" in nine hours sailing time.

After returning home from this tour Mr. Scott wrote for publication in the *True Wesleyan* a series of letters under the general title "Advice to the People Called Wesleyans." This series of open letters represents his mature and final vision of the motives and methods that he hoped to see materialize in the new denomination. He believed that God had raised them up to "reform the nation and spread scriptural holiness over these lands," and urged that all the membership should "study to be patterns of piety and examples of good works." He urged

that newspaper discussions be temperate in language and charitable in spirit, with their "pens always dipped in the oil of love."

In a special article on "Holiness of Heart" he said: "There is no one thing of so much importance to our young Connection as holiness of heart and life," and proceeded to write a resume of the work of Rev. John Wesley, showing the great importance that the founder of Methodism attached to the doctrine and experience of holiness. He wrote:

"Holiness will be our best defense, it will stop the mouths of gainsayers, it will melt their prejudices and subdue their passions. For this let us incessantly pray, casting ourselves upon God's mercy and claiming the great and precious promises. All things are possible to him that believeth. The Great Shepherd standeth at the door. He bids us enter into the holy of holies. He suffered without the camp that He might sanctify the people with His own blood. For us He poured out strong cries and tears. To purify unto Himself a peculiar people zealous of good works was His object in coming into the world. Shall we, my brethren, be that people whose God is the Lord? Shall we come up to the stature of perfect Christians in Christ Jesus?"

As we have observed, Mr. Scott returned to his office in New York City, October 18th, 1845. He immediately plunged into the business that had accumulated during his absence, as well devoting himself to plans for the development of the Church that he loved better than his own life. In a letter to a friend dated January 24th, 1846, he stated that he had been at work until midnight for the last six or seven weeks; his health was poor, he was greatly reduced in weight, and within two or three days he expected to leave for his home in Newbury, Vermont. "The fact is," he wrote to this friend, "I am going to Newbury to get better or die."

Pulmonary consumption, with occasional attacks of

fever and ague, was the disease that was wearing him out, but his sturdy constitution withstood his affliction for eighteen months after he went home "to get better or die." He moved his family, a wife and seven children, to Newark, New Jersey, where he bought a small farm, and thought he could look after his work at the office in New York City and return home in the evening. His death occurred July 31st, 1847, with the parting words, in answer to a question by his wife: "Yes, all is peace." On the day before his death, he said to Rev. S. Hoes, his pastor, "Brother Hoes, I wish you would watch with me to-morrow night, for I shall die then." After suitable obsequies for one so useful and great in his devotion to His Lord, his body was laid to rest at Springfield, Massachusetts.

The National Era of Washington, D. C. said in eulogy of Mr. Scott, "Endowed with a commanding person, a countenance beaming with benevolence and intelligence, a musical and powerful voice, a strong frame, a healthy constitution and possessing moral heroism, power of accomplishment, and determination of spirit rarely found—he, under a process of self-culture, with the divine blessing, achieved much for the good of his fellowmen and the glory of God." -1.

Second General Conference

The Second General Conference met in the Wesleyan Chapel on King Street, New York City, on Wednesday, Oct. 4th, 1848, and continued in session until the 13th. Rev. L. C. Matlack proposed the temporary organization, in which Rev. Hiram McKee of Wisconsin served as president and Mr. Matlack as secretary. The delegates numbered twenty-three in the balloting for officers on the second day, when Rev. Daniel Worth of the Miami Con-

1. *The Life of Orange Scott*, page 294.

ference was made president and Mr. Matlack, then of New Hampshire, secretary.

The records of ten Annual Conferences were submitted for examination, being the six original conferences and the following, which had been organized during the quadrennium: Saint Lawrence and Rochester, in New York State, Wisconsin, and Illinois. The Committee on Conference Records reported: "So far as we can judge the proceedings of the several conferences have been in entire conformity to the principles of the Connection, except in one instance." The exception mentioned was the appointment of a pastor to a charge for the fourth year, three years being the time limit. In those days the review of the Annual Conference records by the General Conference was made the occasion of exercising its judgment as to the legality of the proceedings of the several Annual Conferences. It would seem that the presence and active leadership of responsible field workers in the Annual Conference sessions would better have served this purpose. The total membership of the Connection was reported to be 16,466.

It is apparent that the office of President of the General Conference ceased with the rise of the body by which he was elected, for we observe in the records of this session that a temporary organization was first formed, after the meeting was called to order by some one who undertook the task. This reflects the utterly inadequate type of general organization and superintendency that marked the early life of the denomination.

By adopting the report of its committee on Book Concern the conference made the following provisions for the management of its literature: A Book Committee was to be appointed annually by the New York Conference and consist of twelve members, six ministers, and six laymen from New York City. The Agent and Editor

were to be members, and they were required to be members of the New York Conference, if ministers. The duties usual to such a body in control of a Book Concern were defined as belonging to the Book Committee. It was required to make an annual statement to each yearly conference of its financial state, and a full report to the General Conference.

In the quadrennium the Connection had suffered a great loss in the death of Rev. Orange Scott, Agent of the Book Concern, who was called to his eternal reward July 31, 1847. The Book Committee had filled the vacancy in the office of Connectional Agent by the election of Rev. Cyrus Prindle of the New York Conference. Mr. Prindle reported for the Book Concern total assets to the estimated value of \$21,700, liabilities \$14,898, net assets \$6,801. The previous General Conference had ordered the establishment of book depositories in several cities—Pittsburgh, Cincinnati, Ann Arbor and Boston are mentioned. The Book Committee recommended that these agencies be discontinued, owing to difficulties in their operation. In place of these depositories it was voted to open a Branch Book Concern in some western city.

We have observed that the previous General Conference adopted as an Article of Religion a statement on sanctification, which was ordered to be submitted to a vote of the several Annual Conferences. The article that was presented and voted in this body differs somewhat in language, but not in purpose. The following is an exact copy transcribed from the official records:

“Sanctification is that renewal of our fallen natures by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are

enabled, through grace, to love God with all our hearts, and to walk in His holy commandments blameless."

The foregoing was concurred in by the Annual Conferences, and appeared in the Discipline of the following year.

On the report of the committee on boundaries, the President, Rev. Daniel Worth called another to the chair and moved the following amendment, which was adopted: "Provided, nevertheless, that the churches bordering on the lines of any of the above named conferences shall have the choice to which circuit and conference they wish to belong." The conference, by adopting the report of this committee set the boundaries of two new conferences, namely: Zanesville, in southern Ohio, and Indiana, comprising the state of Indiana, both carved out of the large territory originally allotted to the Miami Conference. It was voted that Rev. Edward Smith be recognized as the president of the Zanesville Conference.

Considerable difficulty was encountered in finding a candidate who would accept the office of Book Agent. Rev. Cyrus Prindle had previous to the time of election declined to be considered for reëlection. Rev. Edward Smith was elected Agent and Rev. Luther Lee, Editor. Mr. Smith was not in attendance at the session and a telegram was sent to him to ask if he would accept the office. In discussions that followed, and on the representations made by Mr. Smith's friends that he would not accept the office, the election was reconsidered and a committee was appointed to wait on and ascertain if Cyrus Prindle would consent to serve the Connection in the capacity of Book Agent for another term. In this they apparently received a negative reply, and Rev. Lucius C. Matlack was elected.

CHAPTER VII

MOVING WESTWARD—YEARS OF EXPANSION

The Third General Conference met in the Wesleyan Methodist church in Syracuse, New York on Wednesday, October 6th, 1852, at 9:30 A. M. and continued for nine days. The meeting was called to order by Rev. Luther Lee, and in the temporary organization Rev. Cyrus Prindle of the Champlain Conference was president, Rev. William H. Brewster of the New England Conference was secretary. The report on delegates revealed twelve Annual Conferences in the Connection, from which thirty-one ministerial and the same number of lay delegates had been elected. Twenty-seven ministerial and twenty-one lay delegates were present in the session. In the election of officers, Rev. Cyrus Prindle was elected president, Rev. John McEldowney from the Allegheny Conference was elected secretary. In this and several succeeding conferences the custom prevailed of electing one member from each Annual Conference on the committee on revivals, and other important committees.

A change was made in the manner of choosing the Book Committee, which was delegated in the conference of 1848 to the New York Yearly Conference. Eleven persons were named by a committee and these were elected by the General Conference. The Book Concern was ordered to be moved to Syracuse, or some other place, which was to be done by May 1st, 1853, and after the Book Committee had considered such proposals as might be submitted. In keeping with a resolution adopted previously to the election of Connectional Officers, that

the duties of Agent and Editor be performed by one man, Rev. L. C. Matlack was elected to the joint office.

The law requiring a probationary relation of church membership was changed and such relation was made permissible. It was voted by this conference that paragraphs 1, 2, 3, and 4 of the General Rules are not a part of the rules and do not come under the restriction requiring a vote of the yearly conferences to change. The former methods of missionary work were declared to be ineffective and a new society was ordered, with a new constitution and by-laws. The secret society rule was declared to be law. Fraternal greetings were received from the Wesleyan Methodist Association of England.

Fourth General Conference

The Fourth General Conference met in Cleveland, Ohio on Wednesday, October 1, 1856, and was in session six days. The meeting was called to order by Rev. J. McEldowney, then of the Michigan Conference. He had been one of the secretaries of the previous General Conference, and was continued secretary of the temporary organization, with Rev. Luther Lee, president. The conference united in singing that grand Methodist hymn of conferences "And Are We Yet Alive?" in the devotional service conducted by Rev. Daniel Worth of Indiana. Twenty-four ministerial and twenty-three lay delegates responded to the roll call from twelve conferences. The name of the Saint Lawrence Conference is omitted from the register, New York Conference sent no representatives, and two new conferences appeared, namely, Syracuse, organized out of a portion of the Rochester Conference territory, and Iowa, formerly a part of the Illinois Conference. Permission had been given by the previous General Conference for the organization of these two bodies. Rev. Luther Lee, who was then a delegate from

the Michigan Conference, was elected president; Rev. John McEldowney, also of Michigan, was elected secretary.

A legacy of four hundred pounds sterling was reported from England, having been given to the Wesleyan Methodist Connection of America because of its position on the slavery question. The correspondence came from Mr. Richard Ash of the city of Bristol, and was addressed to Rev. L. C. Matlack, Connectional Agent and Editor. This money was gratefully received and ordered paid on the outstanding accounts of the Book Concern.

A motion was made covering a memorial from the Indiana Conference that a layman should be elected Connectional Agent. This motion was withdrawn on the declaration of conference that a layman is eligible to the office. Rev. Cyrus Prindle, then pastor of the Wesleyan church at Troy, Ohio, was elected Editor, and Rev. H. B. Knight, Agent, although they were not members of the General Conference, nor were they present. For the first time corresponding editors were engaged, and Rev. Luther Lee, Rev. L. C. Matlack and Rev. W. H. Brewster of the New England Conference was elected. The conference appointed Rev. Samuel Salisbury to take charge of the Book Concern until the newly elected editor and agent could enter upon their work, as neither was immediately at liberty to leave his work.

The Book Committee, composed of twelve members was elected, and by virtue of their office the Connectional Agent and Editor were made additional members. The Connectional officials were also required to become members of the Syracuse Conference. The affairs of the Branch Book Concern were ordered closed and the outstanding accounts collected by legal means, if necessary. For several years the Book Concern of the Connection had been seriously burdened with debts, and this confer-

ence ordered the basis of sale to be changed from a credit to a cash system. The completion of the book, *Systematic Theology* by Rev. Luther Lee, D.D. was announced. The book was highly commended and the Connection was pledged to aid in its circulation. It was long used as a text-book in the course of study of the Church, and went through twelve editions. Complaint was made by the Committee on Statistics that the Annual Conference records were not all at hand, and some of the records were not complete enough to enable them to obtain the data for a report. Plans were made for the publishing of a regular form of collecting statistics by the several Annual Conferences.

This conference elected Rev. W. W. Lyle as fraternal representative to the Evangelical Union of Scotland, and appointed a standing committee to take care of correspondence regarding proposals of union with other reform religious bodies. In the records of this session special mention is made of the harmony and Christian fellowship enjoyed during the session, and the following resolution was voted unanimously:

“Resolved, That our thanks are due to Almighty God for His Spirit and grace vouchsafed to us during our session, enabling us to deliberate in the spirit of Christian love and to separate from each other with increased confidence and affection, and that solemn and hearty thanks be made to our heavenly Father before our separation.”

Fifth General Conference

On Wednesday, October 3rd, 1860, the Fifth General Conference convened at Fulton, New York. The session was called to order by Rev. Luther Lee, then of the Allegheny Conference, who was continued as chairman of the temporary organization, and Rev. John McEldowney of the Michigan Conference was made secretary. A report

on credentials of delegates revealed thirteen Annual Conferences represented. Thirty-eight each of ministerial and lay delegates were enrolled; all of the ministers were present, and twenty-five of the lay delegates. Rev. L. C. Matlack, then of Illinois, was elected president, and Rev. J. McEldowney was elected secretary.

Rev. Cyrus Prindle, Connectional Editor and Agent reported on the Book Concern. He stated that the indebtedness in 1852 amounted to \$20,000 and in 1856, to \$13,000. In view of the burden of debt under which they labored a mutual agreement was reached by the Agent and Editor that the Agent would retire from office as soon as the business would permit this reduction of forces, which was done on January 15th, 1858 when the resignation of Rev. H. B. Knight as Agent was accepted by the Book Committee. At the time of making his report, the liabilities were \$4,209 due on general accounts and \$3,000 to 150 perpetual subscribers of *The True Wesleyan*. The total assets were \$14,386. A review of the history of the financial state of the Book Concern was made by Mr. Prindle, and he strongly urged that the credit system be discontinued. He estimated that the losses from buying and selling on credit amounted to a thousand dollars a year. Mr. Prindle was unanimously elected by acclamation as Connectional Agent and Editor. Some accounts of the Western Branch of the Book Concern, formerly under the management of the late Rev. Edward Smith of the Zanesville Conference were unsettled, and a request was made by Rev. G. W. Bainum of the same Conference for assistance in securing a settlement. The action of the body was that the conference had no further jurisdiction in the matter. Other items relating to the Book Concern were: the approval of a new hymn book prepared by Rev. W. H. Brewster, changing the name of *The True Wesleyan* to *The American Wes-*

leyan, and authorizing the selection of a new name for *The Juvenile Instructor*. Six corresponding editors were elected for the church paper. They were Rev. Luther Lee of the Allegheny Conference, Rev. W. H. Brewster and Rev. B. Eastwood of New England, Rev. W. W. Crane of the Michigan Conference, and Rev. Adam Crooks and Rev. W. W. Lyle of the Zanesville Conference. A Book Committee consisting of six laymen and six ministers was elected, two of the latter to be the pastors of the Wesleyan Methodist churches in Syracuse and Seneca Falls.

A form of admission of members to local churches was authorized, the same to appear in the Discipline of 1861. The conference also authorized a Course of Study for ministers in preparation for ordination, to cover the following subjects: Theology, Natural and Systematic; Philosophy, Mental and Moral; History, of the Bible, of Christianity, of the World; National Law and Political Economy. The work of choosing text books and preparing questions and instructions for examination was delegated to Luther Lee, L. C. Matlack, and J. McEldowney, three very capable men. Quarterly conference licentiates desiring admission to the Annual Conferences were required to pass a satisfactory examination in English Grammar, Arithmetic, Geography and Natural Philosophy. Previous to this time the Annual Conferences granted admission to elders' orders on such conditions as were satisfactory to members of these several bodies.

A new conference in the state of Minnesota was recognized and provisional conference organizations were authorized in Western Wisconsin, Kansas, Nebraska, and California.

It was reported that the Michigan Conference had established at Adrian, Michigan a Wesleyan college in March, 1859, with Rev. Asa Mahan, D. D. as president.

The conference gave this institution the most cordial approval and urged the people to endow and patronize it.

A section on marriage and divorce was so arranged that its adoption made a new test of membership, and it was ordered to be sent to the Annual Conferences for their concurrence. It is practically the same as appears in the Discipline of 1927. Forms were adopted for various credentials, including licenses to exhort and preach, and a certificate of ordination. Fraternal representatives were elected to the Methodist Protestant Church General Conference and a number of other fraternal relations received attention. A strong resolution was adopted against the use of tobacco. It was named a filthy and poisonous narcotic, and ministers and lay members were earnestly solicited to refrain from its use.

Numerous petitions were received regarding the section on secret societies. In addition to these the committee on conference records read at length from the records of the Miami Conference a series of resolutions claiming the action of the General Conference of 1844 on this subject was not constitutional and hence null and void, since that body did not submit the question to a vote of the several Annual Conferences. The committee sought to sustain the legality of the General Conference action in question on the ground that the statements in the General Rules that require of members "the doing no harm and the avoidance of evil of every kind" could reasonably be interpreted as applying to the evils of secret societies. They claimed that the Discipline made no provision "for any other court or body to instruct the General Conference in relation to what legislation is and what is not within its prescribed limits and in the very necessity of the case, the General Conference must decide for itself of its competency to legislate in any given instance." The vote adopting the committee's report was a majority

of the whole body, but a division of the house was called and it failed to receive a majority of both. Sixteen of the ministerial and fourteen of the lay delegates voted for, and seventeen of the ministerial and ten of the lay delegates against. But there was a strong desire to be done with the controversy on the question of this rule being constitutional, and a new wording of the question was adopted and the whole sent down to a vote of the Annual Conferences and returned to the General Conference of 1864, having been adopted by a large majority. The section as adopted was:

Question: Have we any directions to give concerning secret societies?

Answer: We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, such as Free Masonry or Odd Fellowship, as in the judgment of the Wesleyan Methodist Connection it is inconsistent with our duties to God to hold such connections.

It was voted that the time of holding the next General Conference be changed from fall to the early summer, and the first Wednesday in June, 1864 was the time set. The great Civil War was threatening the country, a war that was destined to finally dispose of the slavery question. These staunch fathers and apostles of human freedom held their ground in the report on reforms, and declared that "immediate emancipation is the right of the slave and the duty of the master."

Sixth General Conference

The Sixth General Conference was held in Adrian, Michigan June 1st to the 6th, 1864. The president of the previous General Conference not being present (so the minutes record), Rev. W. H. Brewster of the Zanesville

Conference called the meeting to order, and announced the hymn:

"Sweet the time, exceeding sweet,
When the saints together meet."

He was made president of the temporary organization, and Rev. L. B. Smith of the Michigan Conference, secretary. Representatives from fourteen conferences were enrolled, numbering in all thirty-four ministerial and twenty-nine lay delegates. The new conference represented was the West Wisconsin, whose ministerial delegate was the doughty English sailor-preacher, Rev. George Peglar. The officers elected were; president, Rev. Luther Lee, then of the Syracuse Conference; secretary, Rev. Prof. J. McEldowney of Michigan.

By this time the terrible Civil War was drawing to its close, and, as might be expected, attention was given to the great conflict in this session in adopting the report of the committee on the state of the nation. President Lincoln's Emancipation Proclamation, which became effective January 1, 1863 had definitely committed the Union cause to the abolition of slavery. Taking note of this the conference saw in the whole matter God's hand resting on the nation, both in judgment and mercy. They voted:

"Resolved, That in the spirit of patriots and of Christians we affirm for ourselves and our churches our unqualified loyalty to the government, and our readiness to endure and make all the sacrifices necessary to the overthrow of the rebellion, and the destruction of slavery, its guilty cause."

This conference held a meeting of great interest in the celebration of the twenty-first anniversary of the organization of the Connection. Only twelve persons were present who took part in the organizing Convention in Utica, New York in 1843. Rev. George Peglar pre-

sided in the anniversary celebration. Rev. Samuel Salisbury led in prayer and Rev. Luther Lee delivered the main address.

On a resolution presented by Rev. H. B. Knight of the Rochester Conference, an attempt was made to have the conference disapprove the licensing and ordaining of women as ministers. This failed to pass and the matter was left with the several Annual Conferences to act according to their best judgment. Stations and circuits on the line of conferences were authorized to elect which conference they would be connected with. Membership in the Quarterly Conferences of circuits was defined as follows: "There shall be a quarterly Conference on every pastoral charge composed of all the elders, licentiates, exhorters, church clerks, stewards, leaders, trustees, and superintendents of Sabbath-schools, provided such trustees and superintendents are members of some church on the charge." Exception was made for charges consisting of single churches holding monthly business meetings.

It was voted as the judgment of this body that the transfers granted ministers by an Annual Conference should take effect at the time they were given, unless a special proviso were inserted in the action. In a further expression of judgment, it was voted that a person who gives evidence of being a Christian should not be deprived of the communion. A Ministerial Aid Society was organized for the purpose of raising funds for the aid of needy and disabled ministers of the Church. The plan proposed anticipated the development of auxiliary societies in the several yearly conferences, through which funds would be received and disbursed as the treasury might warrant. Legacies and special gifts were also solicited.

Early in the session a report by the Connectional Agent and Editor, Rev. Cyrus Prindle, was made on the

business done by the Book Concern during the quadrennium. The Book Concern had assets amounting to \$7,023, a sum about equal to its liabilities. Owing to the great increase in prices in general due to the war, and the abundance of money in circulation, the Agent asked that the subscription price of the *American Wesleyan* be raised to \$2.00 per year. Under the leadership of Mr. Prindle a new business agency was formed and incorporated in the year 1862, called the *Wesleyan Methodist Publishing Association*. It was stated that this body was entirely separate from the Book Concern, and no member of the Book Committee was a member of its Board of Control. The funds invested in the business of the Association were all raised by the Agent since 1862, who reported that he had visited one point each within the bounds of the New England, Lockport and Rochester Conferences in securing gifts for the business. Something over \$4,000 was raised for this purpose, for which the following assets were reported: a lot fronting on East Jefferson Street in Syracuse, 35 by 65 feet, with a brick building on it 23 by 35 feet, worth \$2,000, two printing presses and other equipment, valued at \$4,490, and books written by Rev. Luther Lee valued at \$1,300. All this property was declared to be free from debt and without any encumbrance, and a great advantage in getting out the various publications of the Church. On January 1st, 1860 a monthly paper called the "*Way of Holiness*" issued its first number. This publication was continued for a number of years, and proved to be a very worthy contribution to the cause of holiness in the country, which was witnessing the early stages of the revival resulting in the modern holiness movement. The conference voted hearty approval of the labors of the Agent in securing the equipment mentioned, and recommended the enlargement of the business premises as soon as it could be done. Mr.

Prindle was continued as Connectional Agent, and Rev. Adam Crooks of the Zanesville Conference was elected Editor. A Book Committee was elected on the same plan as in the previous conference. Corresponding editors elected were Lee, Matlack, Brewster, Lyle and Knight.

An interesting phrase appears in the report on missions in this conference, which reads: "Our contributions toward missions, though largely without unity of design, have been liberal." A Missionary Society was organized when headquarters were in New York City, and after it became defunct, another specializing in home missions was formed. Various General Conferences heard reports and expressed interest in missions, especially home missions in the western states and assistance to freedmen in Canada, but not until the Church put a superintendent into the field as a missionary secretary did this work take on substantial strength. Zeal and interest were not lacking, but organization and field leadership were, and many valuable years of pioneer opportunity were lost.

Before closing our study of this first period of the history of the Wesleyan Methodist Church, we shall find it profitable to turn our attention to several features more or less related to the subject, but not always directly concerned.

On the general state of the country, in the decade from 1840 to 1850, S. E. Forman says in his *American History*: "In these 'roaring forties,' as they were sometimes called, the arts and sciences were advanced; invention won many of its most notable triumphs; land, already cheap, was made even cheaper; the opportunities of America brought to our shores an influx of desirable immigrants; and, above all, the wave of civilization rolled westward with unprecedented strength and swiftness. So varied and interesting were the events of the forties

that the period will always stand out as a red-letter decade in American annals."

The territory embraced in Texas, Oregon and California was acquired during this period, from which twelve western states, or parts of states, have since been carved. The discovery of gold in California started a great trek of adventurers toward the far west, and in the spring of 1849 nearly twenty thousand emigrants set out from Independence, Kansas for the gold fields. The steamboat invented in 1827, the steam locomotive, first used near Baltimore in 1830, the telegraph, invented in 1843, all contributed to the facilities for travel and the increase of knowledge.

Great industrial developments were made during this period. The factory system was getting a firm footing in the industrial life of the country, and the urban centers were coming into prominence as factory cities. New York City in 1840 reported a population of more than 300,000; Philadelphia, 220,000; Boston, 100,000. Instead of the little shop with its master, journeyman and apprentice, factories employing in some cases a hundred or more employees turned out such products as cloth, shoes, and machinery. In 1844 Cyrus McCormick left his home in Virginia, where he and his father had invented the grain reaper in 1831, and making a journey through Illinois observed the wheat fields ripe for harvest with laborers too few to harvest the grain. In 1847 he built a factory in Chicago where he manufactured reapers, and in ten years some twenty-five thousand of his machines had been sold. Other devices, such as the sewing machine, invented in 1846 and the iron plow in 1825 gave impetus to the industrial life of the country, and especially to agriculture, which made possible the rapid occupation of great areas of the west.

These were the days of the pioneer in church life, as

well as in home-making and industry. The typical pioneer church was a plain structure, lighted with a few candles or lanterns, and seated with plain, handmade pews or benches. Hymns were "lined out" by the reading of a stanza or less, which would be sung by the congregation, then a pause would ensue while the next portion was read.

Something of the pioneering spirit of the early Wesleyans appears in a report written by Orange Scott of his observations at the session of the Allegheny Conference in the fall of 1845 which was held at Leesville, Ohio. He wrote: "There is one fact worthy of naming. The Allegheny Conference appointed last year a domestic missionary to a certain field. Sometime during the year another brother was sent to his aid. They have organized two four weeks' circuits; one of 100 members and one of 80: two small societies previously existing, were included in the latter. These circuits will take two preachers each, this year, and support them. The whole cost of this mission to the conference has been only about forty or fifty dollars."

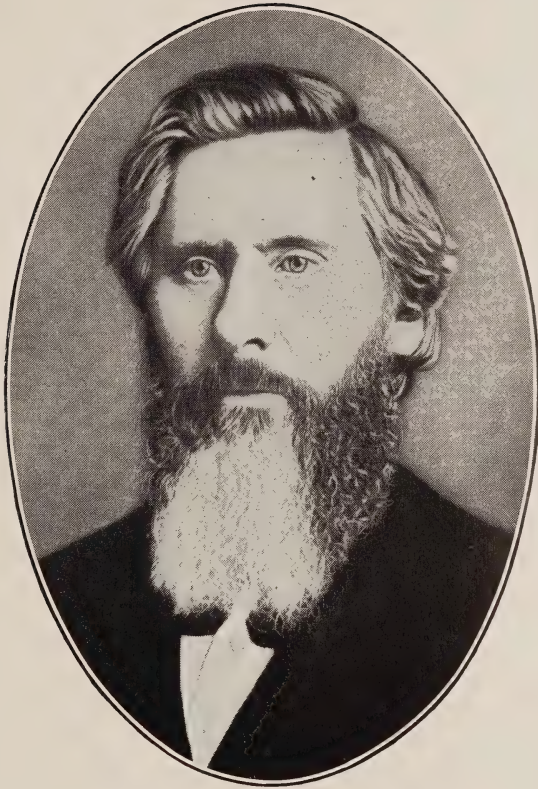
CHAPTER VIII

LIFE AND LABORS OF ADAM CROOKS

Orange Scott was the most typical personality in the organization of the Wesleyan Methodist Church, and as we consider the life of the denomination in this second period, it is equally evident that Adam Crooks was the leading man. This fact calls for a somewhat ample statement of his career.

He was born in Leesville, Carroll County, Ohio, May 3rd, 1824, son of William and Elizabeth Crooks and the fourth child of a family of thirteen. His mother was a very devout Christian; his father was an upright man, but only formally religious.

At the age of fourteen Adam became powerfully awakened to his need of salvation, and for a time he prayed as often as twenty times a day to be saved. One day, at daybreak, as he was returning across the fields from a season of secret prayer deliverance came to him and he entered into a steady and victorious Christian experience. At the age of sixteen, after reading the life of William Carvosso he sought with "ceaseless anxiety" the experience of entire sanctification, and like his conversion, he laid hold on this experience also when he was alone. He united with the Methodist Protestant Church, of which his parents were members, but when he learned that this church took no stand against the evils of slavery it ceased to be a congenial home to him. On July 25, 1843 Rev. Edward Smith organized a Wesleyan Methodist church in his village and Adam Crooks became a member and was elected class-leader. In 1845 he united



REV. ADAM CROOKS

Connectional Editor, 1864-1875
Publishing Agent, 1866-1874

with the Allegheny Conference and went as junior preacher to the Erie circuit in Pennsylvania. It is interesting to learn that this circuit supplied with two preachers, had only one church organized and that was a small colored church in Erie. After six weeks he accepted an invitation to assist his brother William, also a minister, in the city of Allegheny, Pennsylvania where he boarded with Rev. Benjamin Laughead, a pioneer Wesleyan preacher in those parts. The following year his conference appointment took him to the Zanesville circuit in Ohio as junior preacher with Rev. G. Richey. In a discourse preached at Leesville in his memory Mr. Richey said, "In morals he had the innocence of the lamb and the courage of the lion."

At the next session of the Allegheny Conference, which was held at Mesopotamia, Ohio in September, 1847, a letter was read which asked for a preacher to be sent to a group of forty Christian people who had adopted the Wesleyan Discipline and who lived in Guilford county, North Carolina. After a season of silent prayer for guidance Adam Crooks volunteered. The historian says: "Brother Crooks arose—his cheeks pale as marble—and said, 'I will go, sustained by your prayers.'" He was then twenty-three years of age. His preparation for the ministry included, in addition to his early schooling, two terms in an academy in Ohio and his studies under the conference. He was ordained at this session, with his parchment signed by Rev. T. Guy as president of the conference.

He spent four full conference years in the work in the south, with occasional journeys back at conference time. The reader will readily understand that North Carolina (and Virginia, where a circuit was opened the second year), would not be an easy field in which to preach anti-slavery doctrines. However, great success

attended his labors. Reviewing his work there upon revisiting the state after a lapse of twenty-two years, he wrote concerning the opposition that finally drove him away:

“By threats and mobbings and a reward offered for our arrest, they waged war upon us from May until August, the close of our conference year, when with sadness we turned our face toward home and friends, leaving in this slavery-ruled land six Wesleyan meeting houses and some five hundred members.” The heroic labors of McBride, Bacon and Worth are also mentioned in this report, written in 1872, of whom he said “All are dead: dead doubtless as the results of labors performed and hardships experienced in the South.”

On his return north he entered heartily into the work of his conference, serving several charges with much success. In 1853 he was married to Miss Elizabeth Willets, a teacher in Leoni Institute, with whom he lived most happily until his death. He was sent by his conference as a delegate to the General Conference of 1852 at Syracuse and 1856 at Cleveland. In the fall of 1859 he became pastor of the Wesleyan church in Cleveland, Ohio, where he continued five years. Mrs. Crooks in her exceedingly interesting book, *“The Life of Rev. A. Crooks, A. M.”* says of this society, “For years this church had stood a moral beacon light to all other churches in the city.” The church was located down town near the city square.

At the General Conference held in Adrian, Michigan, in June, 1864, he was elected Connectional Editor, and in this office he was continued until his death, December 15th, 1874, a period of ten years. In his first article as Editor he said: “The primal objects of the *American Wesleyan* should be the success of Christian enterprise—the spread of scriptural holiness over these lands—con-

sisting of piety and purity, correct faith, genuine experience, and corresponding practice. 'Holiness unto the Lord' should radiate from every issue."

Almost prophetic of the bitter controversy connected with the so-called Union Movement, which soon clamored for publicity in the church paper, he proceeded to say in this first editorial: "Most obviously, dissensions and needless divisions among Christians are to be deplored as depleting, uneconomical and schismatic. From the first, our existence as a distinct organization was felt to be a painful necessity. Union, both in fact and form, among the disciples of one Lord, is to be encouraged and promoted. Yet it should not be forgotten that true Christian unity—the unity of the Spirit—is accordant with and tolerant of variety, and hence in some sense of dissimilarity. At the same time it should be remembered that any real union between moral opposites is not possible; and even if possible, yet not desirable. Our motto shall be—*union at the expense of right, never; but for the sake of right, always and everywhere.*"

To preside in the Editor's chair during the difficulties that arose out of the "Union Movement" was undoubtedly the most difficult task that ever fell to the office of a Connectional Editor, but it was a task well done. Mr. Crooks was opposed to the proposition from the first, and when the matter took its final form of the scattering of the leaders he had the great joy of seeing a new group of able and consecrated leaders come to the front and lead the Church into a new era of life and strength.

In the midst of these perplexities he attended an annual session of the Allegheny Conference held in the Zion Wesleyan Methodist church in Mercer county, Pennsylvania. A great burden of prayer came on him to know God's will for the Wesleyan Methodist Church and he spent a whole night in prayer in the woods just to the

rear of the church. With the coming of day a great blessing came upon him in an assurance of God's blessing on his position of maintaining the denomination. "Go forward; I will never leave thee nor forsake thee" was God's word to him. His biographer says: "from that time, no matter what the opposition, or how great the obstacles he felt the calm assurance that God was with us."

CHAPTER IX

THE UNION MOVEMENT

At this period the Church went through an experience of such serious consequences that it should receive special attention here. We refer to the proposition to launch a new church organization to be called simply "The Methodist Church," by uniting the Wesleyan and the Methodist Protestant Churches.

The founders of the Wesleyan Methodist Church were well aware of the fact that in the year 1830 a separate branch of Methodism had been organized in the city of Baltimore, which rejected the elements of episcopacy in government, and as an expression of their polity took the name Methodist Protestant. But on the question of slavery it was also well understood that this body was as much opposed to entertaining abolition sentiments as the Methodist Episcopal Church, hence the earliest propositions of a union of these bodies failed to make headway. Mr. Jennings says:

"The similarity of the two churches in form of government in a few essential points gave them common ground sufficient for some sort of fellowship, particularly when both of the churches were the subjects of bitter attacks from Episcopal Methodism dominant in the communities where the protesting bodies labored. Efforts were made to secure fraternal and even stronger union in the Syracuse Conference, and in Michigan, and in other states. This effort was not general, nor was it of the whole Church; it was more the result of individual interest which found expression in friendly resolutions, and

occasional fraternal messengers to Annual Conferences."

Some time before the outbreak of the Civil War there was a division in the Methodist Protestant Church over the question of slavery, and it was with the northern branch that negotiations were taken up at this time. Two fraternal delegates from that body appeared at the General Conference of the Wesleyan Methodist Church held in the year 1864, with a proposal of church union and joint ownership of Adrian College. A committee was elected to draft a reply, which was adopted and which appears in the minutes of the session. The conference declared it had not given authority to any one to speak for it on this proposition. They said: "What has been done and said on these matters has been mainly the result of individual solicitude, in the absence of that official deliberation and instruction which are so necessary in all measures of this kind."

This deliberate statement of the General Conference should have been received as a guide on the part of those who continued to work for union. But there was a certain independence on the part of a little group of some twenty men that urged them on to a decision during the following three years independent of the expressed wish and authority of the General Conference. As the reader will observe in the following pages, none of these negotiations were held by the General Conference, or by a duly accredited commission or board of the Church at large, but by self-appointed individuals who worked on the Annual Conferences and through the church paper.

In February, 1865, Rev. Cyrus Prindle, Publishing Agent of the Wesleyan Methodist Church met with Rev. George Brown and Rev. A. H. Bassett, representative men of the Methodist Protestant Church in Springfield, Ohio, and these men agreed in formulating a circular letter calling a convention of non-episcopal Methodists

to meet in Cleveland, Ohio, June 21st, 1865. This convention was composed of fifty-six persons from the Methodist Protestant Church, sixty-three from the Wesleyan Methodist Church, three from a Union Chapel in Cincinnati, two Free Methodists and one who claimed to represent other independent churches. The records do not indicate how these delegates were elected, nor who authorized them to meet and who signed their credentials. The officers chosen were: Rev. John Scott, president, from the Methodist Protestant Church, and Rev. John McEldowney, secretary, from the Wesleyan Church. Rev. L. C. Matlack presented a document favorable to union, which was adopted without expressed dissent, and another convention was called to meet in the Union Chapel in Cincinnati on May 9th, 1866. It was the intention that this second convention should determine on a basis of union and the mode of carrying it into effect. The records do not state exactly the method by which delegates were found for the Cincinnati convention; presumably they were elected by the several Annual Conferences of the two main bodies.

Before the time had arrived for the meeting of the next convention there was a widespread dissent in the Wesleyan Methodist Church with the whole program of this union. As an example of this growing opposition a meeting held in Eagle Harbor, New York may be cited, which met on November 8th, 1865, and which was attended by Rev. Samuel Salisbury, Rev. D. B. Douglass, Rev. C. A. Swift, Rev. H. Gregory and many others of similar devotion to the Church. The purpose of this convention was said to be "To consult and consider the matter of maintaining our denominational unity" in the face of the union project, to which they referred by saying in the announcement of the convention: "It is asserted in the call (of the Cincinnati convention) that a union is con-

templated between certain church organizations, of which the Wesleyan Methodist Connection of America is one; and there seems to be a possibility and perhaps a probability that such union will be consummated at the expense of some of the cherished principles of the Connection." In February, 1866, an adjourned meeting of those who were similarly opposed to union as it had been projected met in Michigan, where increased reason was found for maintaining the Connection as it was.

The roll of members who presented themselves in the Cincinnati Convention was composed of one hundred forty-one Methodist Protestants, thirty-eight Wesleyans and five independent delegates. Eighty-five of the delegates were laymen. On the matter of the ratio of membership in this meeting Rev. Adam Crooks, Connectional Editor of the Wesleyan Methodist Church in a review of the case estimated the numerical strength of the Methodist Protestant Church at 35,000 members, and the Wesleyans at 15,000. It is at once apparent that a voting strength in the convention of almost four to one on the part of the Methodist Protestant delegates gave them a majority that enabled them to set up a program of union that disregarded the sincere convictions of the Wesleyans on such questions as the inherent evils of secret societies, the use and sale of liquor, and any other question of public morals on which the Church might feel in duty bound to give expression in a denominational way. The policy proposed by the Methodist Protestant delegates was to leave such questions to the decision of the various local churches. It was clear to men of vision who attended the Cincinnati convention that the Wesleyan Methodist Church could not go into such a union; among whom were Rev. W. W. Lyle, Rev. C. F. Hawley and Rev. D. S. Kinney, but there were others who appeared to be unmoved in their determination to consummate the union

at the cost of moral issues to which the Wesleyan Methodist Church was fully committed. The next movement after the adjournment of the Cincinnati meeting was to advance with propaganda through the press and to secure a favorable vote in the several Annual Conferences of the Wesleyan Methodist Church.

The first Annual Conference of the Wesleyan Methodist Church to meet after this event was the Central Ohio Conference, a record of which we quote from the writings of Mr. Jennings as it relates to this subject. He wrote: "One of the most interesting and significant events of the history of this conference was the fact that it was the first to convene after the convention which had undertaken to unite the non-episcopal Methodisms of this country, and the action of this conference upon this subject had a powerful influence upon the other conferences.

"The convention had met in May, 1866, and performed its work and the result of its labors was to be submitted to this conference. Representative men were present from other conferences, D. S. Kinney from the Allegheny Conference, John McEldowney and Professor Davis from Adrian, and several men from the other religious bodies interested. Among the membership of the conference itself were some of the ablest men in the Connection, Adam Crooks, G. W. Bainum, H. B. Knight, J. A. Nettleton, A. N. Hamlin, J. H. Webster, L. R. Royce, Richard Horton, Evans Thompson, S. E. Colburne, Thomas F. Hicks, George C. Hicks, W. H. Brewster, William Sewell, A. W. Saunders and others.

"A committee on union was appointed consisting of five members, and something of the division of sentiment may be judged from the fact that three reports were brought in by this committee of five. The first report favored the concurrence of the conference with the work of the convention. The second report favored becoming

Congregational churches. The third report was signed by J. A. Nettleton and favored continuing the Wesleyan Methodist organization. The debate opened on the first report and was participated in by Knight, Brewster and J. McEldowney, who favored the union, and the subject was discussed through four sittings of the conference. The concensus of opinion was that the most eloquent and powerful speech of the debate was made by Thomas F. Hicks in opposition to the union. The vote on the first proposition stood five for and fifteen against. After further discussion a substitute was proposed for the third proposition as follows: "Resolved, That after a full and free discussion of union with other Christian bodies we deem it our duty to adhere with fidelity to our present organization; but should any events occur in the order of providence to render a change desirable, we commend to our ministers and churches to consider with favor the Congregational polity for their future action." This resolution was adopted by a vote of fifteen for and five against.

"This action gave notice at once to all interested persons that the Wesleyans would not go in a body to the new organization. A depletion of numbers followed this action, but the churches which withdrew went mostly to other denominations instead of going to the new organization. The ground for the action of this conference was that its members could not go into an organization which would be dominated by secret society influences and other anti-reform forces."

In his book *The Wesleyan Manual* Rev. Joel Martin says in part concerning the conclusion of this movement: "In the final outcome the Methodist Protestants generally went into the new organization, which took the name of *The Methodist Church*, while the Wesleyan Methodists pretty generally remained out of it and maintained their

own denominational identity. But great havoc was wrought during those unfortunate years of agitation and strife. The Wesleyan Methodists were the principal sufferers."

Seeing the proposed union would not be accepted by a fair majority in the Wesleyan Church the leaders who had worked it up began to look about for a future, and strange as it may seem, not many of them finally went into the new body. In the fall of 1866 Mr. Prindle resigned as Connectional Agent, and he with Luther Lee, L. C. Matlack, John McEldowney and several others united with the Methodist Episcopal Church.

Since it is the privilege of any person to withdraw from a Church and go to another, or remain unconnected with a Church, it is not our purpose to cast reflections on the good name of any person for this reason. Nevertheless, the activities of these brethren in trying to destroy the Church they had helped to establish became a grievous matter to the denomination. As late as 1873 these four men sent to the Editor of *The American Wesleyan* a letter that they called "*An address to American Wesleyans*" with the veiled threat, "If you do not judge proper to publish it you will know what we shall say through other mediums." With courage and generosity the editor, Adam Crooks, printed it and in the same issue printed a reply. The whole document is too lengthy to be quoted in full, though it is very interesting in portraying the difficulties under which the Church was carried on during this period.

These brethren lauded the Methodist Episcopal Church for its generosity in receiving them into its ministerial ranks, stated that after the Civil War was over the Methodist Episcopal Church had fallen in with the spirit of the times and was now against slavery, and that certain conference records that had been hard on abolitionists

were rescinded. They quoted figures showing that the Wesleyans had lost in membership. They said: "One of our number, Cyrus Prindle, after much labor and careful examination is responsible for the statement that 'more than four hundred ministers have left the Wesleyans since we organized in 1843, and I can count certainly on one hundred and twenty that have found homes in the Methodist Episcopal Church.'"

In his reply Adam Crooks began by saying: "In admitting the above article to our columns we have nothing to fear. If the Wesleyan Methodist Connection is not built upon Christ as a sure foundation, and such a thing as this can blow it down let it go. And if any who have thought to follow Christ with us wish to 'also go away' we say, 'go in peace.' . . . But if the above writers, or other combined powers of earth think they can break up the heaven-built home we occupy in the Spirit, let them learn their weakness by trying it. We are willing every man should occupy the religious home that suits him best."

The occasion of this reply called forth from the able and serious Adam Crooks a searching document. He showed that after the war was over it did not call for moral heroism on the part of a church to be friendly to abolitionists. He referred to two strong articles written against secret societies: "*Rival Worship*," by L. C. Matlack and "*Free Masonry and Odd Fellowship*" by Cyrus Prindle, and asked what they had done with their convictions concerning the evils of these institutions. It was well known that the Methodist Episcopal Church bore no testimony against secrecy, nor would they allow it to be made a moral issue in that Church. It should also be said that the new body that was proposed in the union of non-Episcopal Methodism was barred from taking a position against secret societies by the Methodist Protestant

element, which was in the majority, on the ground that it was not in keeping with their church polity to legislate on moral issues as a denomination. In his closing paragraph Adam Crooks said: "Denominational pride and prestige go but a little way with us. Not what men want and admire, but what will please God is the great question. The Wesleyan Methodist Connection remaining intact, enlarging its borders, blessed with the conversion of thousands, organizing new churches, building and dedicating church edifices and parsonages as never before, and within a brief period pledging over \$15,000 toward a new Connectional Publishing House in this city are among the data indicating the manner of the solution of the problem by Wesleyan Methodists."

Luther Lee by his writings, debates, and lectures did more than any other man in the Church in its early life to set up the ideal of the independence of the local church. In fact in a series of debates in and near Jamestown, New York a few years before this time he took the position that "the government of the Methodist Episcopal Church is arbitrary and unscriptural," and in his history "*Wesleyan Manual*," printed in Syracuse in 1862 he devoted a chapter to "Reasons for Continuing the Wesleyan Organization." By uniting with the Church whose ideals of government he opposed so stoutly it reflected on the sincerity of his ideals of church polity, and certainly laid an added burden on those who carried on the work of the Wesleyan Church. That these trials were felt by the brethren appears from the action of the General Conference of 1867 through the report on "The State of the Connection" from which we quote in part. After reciting various things that hindered its growth, it was stated concerning the question we are now considering:

"The war had its influence upon our numbers, as well as upon those of other bodies, upon the basis of accommo-

dation and compromise, produced internal frictions and feuds, alienated affections, produced despondency, savored of restless instability, if not of weakness, rendered us less cohesive and subject to disintegration, and directed attention and effort from the great work of self-edification, the conversion of sinners and the growth and vigor attendant thereon. Especially is this true of the last strangely maneuvered and strangely eventuating union, first with non-Episcopal and then with Episcopal Methodists. Our position is not that of censor upon the motives of men, but we only utter a truth patent to all when we declare that this movement was carried to extremes which few believed to be within the limits of moral possibilities, and which, if known from the first, would have laid it open to universal condemnation. No religious body, for centuries, has been subject to even a moiety of the trials and perils through which we have been led. But, thank God! the storm has passed away, and though our utter overthrow has been repeatedly and confidently predicted, its successive shocks have been survived."

One of the most grievous disappointments that the denomination suffered in connection with this affair was the loss of Adrian College, which was taken by the new organization, and of which we shall speak more at length in the chapter dealing with the educational institutions of the Church.

CHAPTER X

AFTER THE CIVIL WAR

The Seventh General Conference met in Cleveland, Ohio, October 2nd, 1867, and continued in session six days. Rev. A. W. Curtis of the Michigan Conference called the assembly to order. Rev. E. Gaylord of the Syracuse Conference was made chairman of the temporary organization, Rev. N. Wardner of the Champlain Conference was secretary. Fifteen conferences were represented, the new one being the West Iowa Conference. The names of thirty ministers and twenty-eight lay members were reported as delegates. Rev. Samuel Salisbury of the Syracuse Conference was elected president, and Mr. Wardner, secretary. Observing a policy voted by the previous conference, this body elected two vice-presidents, one a minister and one a layman. Rev. Adam Crooks of Ohio and Mr. Rothwell of Illinois were elected.

The office of Connectional Agent had been made vacant by the resignation of Mr. Prindle and on October 16th, 1866, Adam Crooks, Connectional Editor, was elected by the Book Committee to fill the vacancy. In view of the losses in membership sustained by the Connection, and the embarrassment in which the Book Concern was involved by the tireless and unworthy efforts of Mr. Prindle to carry the denomination along into the Union Movement, the report of Mr. Crooks was most heartening. The assets of the Wesleyan Publishing Association were reported at \$12,370 and the net assets of the Book Concern \$2,632, making a total in value of \$14,332. Rev.

Adam Crooks was a master hand in business and in the ministry. Old residents of the city of Syracuse still remember his fervency and ability as a street preacher, when on suitable occasions he took part in this custom of early Methodism. His report was heartily approved and he was elected to the joint duties of Agent and Editor. Mr. Crooks suggested that a field man could be used to great benefit in connection with the Agency, but this arrangement was not made, and as we shall observe later, like Orange Scott and other notable men of the Church, these strenuous labors carried him to his grave while still in the prime of life.

The publishing of the *Juvenile Instructor*, the Sunday-school paper, was discontinued early in the year 1865. For a time the *Wellspring*, a paper published in Boston was supplied through the office, but after this arrangement lapsed the furnishing of a Sunday-school paper ceased for some years. The conference named the following as corresponding editors: L. N. Stratton, J. M. Snyder, G. W. Bainum, N. Wardner, S. A. Baker, A. S. Wightman, D. P. Baker, W. W. Crane, S. Salisbury, and W. W. Lyle.

This conference adopted eight of the questions now asked of pastors in making their report to the Annual Conference. It voted a hearty approval of the agitation in the state of Kansas to give women the right to vote, hoped to see "the refinement of their presence and the power of their wills" in evidence as voters in other states. It declared itself favorable to the enfranchizing of the freedmen of the country, and for the temperance reform. A Church Building Aid Association was formed for the purpose, as its name implies, of giving aid in the building of churches and parsonages in the Connection. L. N. Stratton and Adam Crooks were authorized to make application for the incorporating of the society in the state of

New York. It was recommended by the report on missions that a Missionary Secretary be elected and that Christian workers be provided for work in the southern states as rapidly as the funds would allow. It should be stated that the duties proposed for the office of Missionary Secretary were not adequate to the needs, in our judgment, for it merely proposed the collecting of funds for distribution by the Missionary Society.

Eighth General Conference

Syracuse was the place and October 18 to 23, 1871 was the time of the convening of the Eighth General Conference. Rev. Adam Crooks called the meeting to order. Rev. S. H. Foster of the Champlain Conference was chairman and Rev. H. T. Besse of Kansas secretary of the temporary organization. Fourteen conferences were represented on the first report; later in the session Kansas and Tennessee were recognized, making sixteen. The names of twenty-nine ministerial and twenty-seven lay delegates were enrolled. Rev. Adam Crooks was elected president, Rev. A. W. Curtis of Michigan and the Hon. G. S. Westlake of the Allegheny Conference, vice-presidents; Rev. L. N. Stratton of the Syracuse Conference, secretary.

The Book Committee reported that the records of the Book Concern had been examined by expert auditors and they expressed satisfaction and confidence in the management of Mr. Crooks, both as revealed by the auditors' report and their own observation of the prosperous state of the publishing interests. They asked the reelection of Mr. Crooks as Agent and Editor, which was done by the conference at the proper time. The Agent's report revealed the assets of the Book Concern to be \$16,152, liabilities, \$7,000 which included \$2,500 due to perpetual subscribers of the church paper. The assets of the Wes-

leyan Publishing Association were \$10,780. There were no liabilities reported for this corporation. It was stated that since the agency of Mr. Scott the gifts of the people for this department and the profits put back into the business made a total of \$32,524. *The Children's Banner*, a bi-monthly paper for Sunday-schools was begun in 1868, and its publication was approved by this body.

Mr. Crooks also reported that he had signed an article of agreement for the purchase of the lots on which the present Publishing House is located, the deed to be delivered May 1st, 1872. A report in the conference of 1875 indicates that the price paid on this contract was finally \$6,400.

Favorable action on a memorial from the Allegheny Conference presented by Rev. D. S. Kinney omitted the election of corresponding editors of the *American Wesleyan*. Mr. Crooks was elected Agent and Editor. The office of Associate Editor was created and Rev. L. N. Stratton was elected to this place.

The committee on finance proposed and the conference voted that local churches be urged to adopt a budget agreement on pastor's salary and other expenses, and here appears the terms long fixed in the nomenclature of our Wesleyan people in gathering "quarterage," since churches were urged to settle in full on pastor's support at the time of each Quarterly Meeting. The committee on missions, reporting through Rev. H. T. Besse of Kansas, stated that one hundred persons had subscribed a sum amounting to \$10,000, for the cause of home missions, and mentioned that church extension work was going forward in Tennessee and North Carolina and other places. It was voted that elders serving churches of other denominations, except by consent of their yearly conference, should be considered as having withdrawn, and should be so reported. An urgent effort was made

in this session to gather statistics from the records of the Annual Conferences on the membership of the Connection, and other vital facts, but it is recorded that the records could not be obtained, nor have such records appeared since the General Conference of 1848. This reflects one of the weaknesses in the early polity of the denomination, namely, the independence of its local churches and Annual Conferences, and lack of reliable and unifying leadership able to build the Church on a strong and uniform basis when it was in the process of the making.

Ninth General Conference

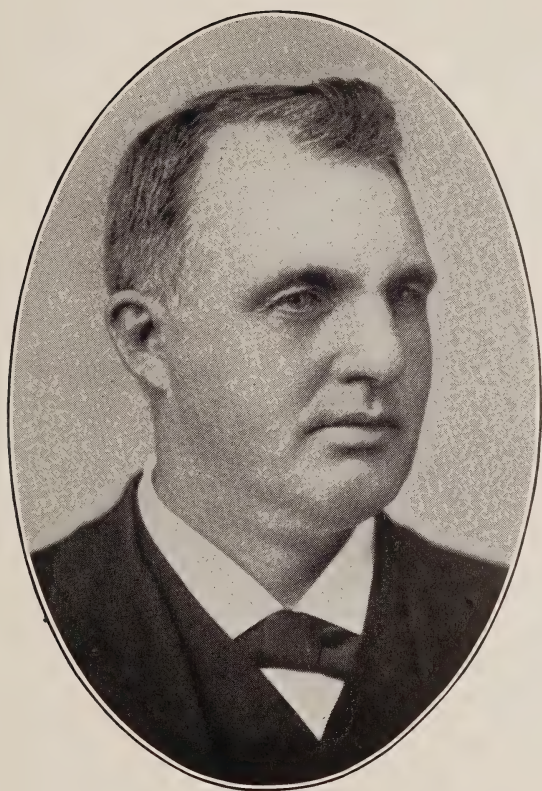
The Ninth General Conference convened at Sycamore, Illinois, October 20, 1875, at 2 P. M. and continued six days. Rev. L. N. Stratton called the conference to order. Rev. S. H. Foster of the Syracuse Conference was called to be chairman of the temporary organization, and Rev. Nathan Wardner, of the Champlain Conference, secretary. Sixteen conferences were represented by thirty-two ministerial and thirty-one lay delegates. Mr. Wardner was elected president, Rev. G. Richey of the Central Ohio Conference and Mr. G. Green of Indiana, vice-presidents, and Rev. H. T. Besse of Kansas, secretary. In this and several preceding conferences the custom was observed of having one delegate from each Annual Conference serve on the committee on revisions.

Rev. Adam Crooks, Connectional Agent and Editor, had died during the quadrennium, and being elected by the Book Committee, Rev. D. S. Kinney of the Allegheny Conference became his successor January 21st, 1875. Mr. Kinney reported for the Book Concern: assets, \$16,603, liabilities, \$7,000 and for the Publishing Association, property free from incumbrance to the value of \$10,750. Since this period covered the financial depression of 1873,

this report was considered very satisfactory. It was also stated that Mr. Crooks had succeeded in raising the sum of \$22,500 in cash and subscriptions for a new Publishing House, which had since been increased to the sum of \$30,378. Of this amount \$9,600 had been paid, and after purchasing the lots at 320-330 East Onondaga Street, at a price of \$6,400, there was a cash balance to the amount of \$3,200. The Board of Managers of the Publishing Association had ordered the work begun on the new building as soon as \$10,000 should be paid in on the subscriptions. Mr. Kinney was elected Agent and Rev. L. N. Stratton of the Syracuse Conference, Editor. Mr. Kinney was later elected Assistant Editor:

An agent was present representing Wasioga Seminary in Minnesota, who secured the endorsement of the conference for the institution and a subscription amounting to \$356. *The Bible Standard*, a monthly magazine edited by Rev. and Mrs. D. F. Shephardson, published at Wheaton, Illinois and devoted to the promotion of Scriptural holiness was approved, and commended to the support of the Connection. The present rule by which church and parsonage property reverts to Annual Conference ownership when not used for one and one half years for church purposes was adopted, and ordered to be placed in the Discipline, also the present order of business for Quarterly Conferences.

It was reported that a legacy had been left by a person in Vermont, naming the officers of the General Conference as agents to receive the bequest for the Connection. Prompted by this incident the conference voted: "Resolved, that the President and Secretary of this conference shall hold their offices until their successors are appointed." This became a permanent policy and these officers continue throughout the quadrennium and preside in the opening of the succeeding General Conference. Up



REV. D. S. KINNEY
Publishing Agent, 1875-1890

to this time General Conferences had been opened by the rising of a self-appointed leader, who would call the meeting to order and propose a temporary organization, which was followed later by the election of officers to preside in the session. This procedure for the highest law-making body of the denomination was lacking both in dignity and efficiency. It was an expression of the desire of some of the founders of the Connection to lean far away from the episcopal plan of church organization, but, as we have observed, the stern laws of self-preservation drew the body along into the development of machinery more adequate to the work that must be done.

By action of this conference, the Connectional Agent and Editor were not required to become members of the Syracuse Conference as heretofore. On a motion by Rev. D. S. Kinney, the office of General Conference Evangelist was created and Rev. N. Wardner was elected. Some reasons advanced for this action were: "The need of evangelistic labors and intercommunication among Annual Conferences, and to promote revivals, holiness and unity among our churches." This office was placed under the direction of the Book Committee, the same as the Editor and Agent. No salary was assured, and this feature probably proved to be the undoing of the proposition. A report on statistics gave as the number of church societies, 458, membership, 15,807.

Death of Adam Crooks

As has been stated in connection with the election of Connectional officials, Rev. Adam Crooks had been called to his eternal reward by death on December 15th, 1874. He undoubtedly wore himself out and poured many potential years into those ten years of Connectional work. "It is labor here and rest hereafter" was his motto often repeated. For more than five years he did double duty

as Editor and Agent. In the General Conference of October, 1871, the office of Associate Editor was created and Rev. L. N. Stratton was elected to the position. From this date until Mr. Crooks' death this assistance relieved him somewhat of the long hours of labor at the desk, but his intrepid spirit drove him on, in labors abundant in conference visitation, dedicating churches and oversight of the publishing business.

In the August 19th, 1874 issue of the *American Wesleyan* Editor Stratton entered the following notice which not only speaks of his last journey but is a sample of the elegance of the style of Mr. Stratton's writings: "Rev. A. Crooks, whose cheerful face and friendly words we miss, has left his busy financial desk for a tour of the western conferences to be gone about three months. Although he is to spend but a little time at each place, so extended will be his tour it will require many oppressive days and cheerless night rides to accomplish the journey. Though mid-summer is decorating our valleys now, the sere and yellow leaf will rustle to the tread, and from murky skies may form and fall the snow ere his return. These columns need not commend him and the important enterprises he represents to the favorable consideration of the brethren to whom he as God's servant once more comes. Soon agent and actors will take their last journey, do their last duty, and pass up to the auditing rooms of the Eternal Judge."

This itinerary of conferences began with the Central Ohio at East Orange, Delaware County, Ohio, and included the Miami Conference, the Indiana, held at Richmond, Indiana, the Michigan Conference held at Ionia, the Illinois at Sycamore and the Iowa Conference, held late in September. By this time he was very ill with fever and chills, a common but painful affliction due to malaria in the west in those early times. He engaged

Rev. D. F. Shephardson to visit the Kansas Conference for him. After attending the Minnesota Conference at Wasioja and the Wisconsin Conference and a church dedication at Xenia, Ohio, he returned to his home in Syracuse, October 27th, practically a dying man. His illness proved to be typhoid fever, from which he could not recover in the labor and change of almost constant travel. "There is rest beyond the skies" was one of his last utterances.

Ministers of the Church present at his funeral in the Wesleyan Methodist church of Syracuse were: the pastor, Rev. S. H. Foster; Rev. L. N. Stratton, Assistant Connectional Editor; Rev. D. S. Kinney, president of the Allegheny Conference; Rev. J. P. Betker, president of the New York Conference; Rev. A. S. Wightman, president of the Syracuse Conference; Rev. N. Wardner, president of the Champlain Conference; and several others, pastors of nearby Wesleyan churches. He was buried in Oakwood cemetery in Syracuse.

Writing on the "character and characteristics of Rev. A. Crooks," Rev. L. N. Stratton said, "He would bear close inspection, he appeared well at a distance, but much better on a near approach. . . . He was a close observer of men and things. He read character as a man would read a book. And though he came to his more weighty opinions slowly, when he did reach them they were usually correct. . . . He was never disheartened at a seeming failure. If an honest effort failed of its anticipated results, and covered other souls with clouds, they were not his. Both his faith and better judgment drove them away. His faith said, "This is God's work and none of my business, only I am to do my best to save the day.'" And his reason said; 'Who has ever undertaken any great and good enterprise and seen it flourish from

the first? The noblest plan is, when we fail, to rise and try again.'

"His figure was straight, and stood about five feet and eleven inches high; his weight was from two hundred five to two hundred twelve pounds. His eye was a bluish hazel, and his hair by age and toil was turned to iron-grey. His long full beard, his round full face, his clear, intelligent countenance and his erect and manly form left the impression upon the strangers of a crowd or the passengers of a railway train that a man of more than ordinary gifts and position was among them.

"His voice was clear and deep. Few men could be so well heard and understood. He filled the remotest point of the most spacious halls with his clear and measured utterances . . . his texts were his sermons in a nutshell. And his sermons were only about his texts and their natural corollaries and adjuncts. He studied his sermons thoroughly and usually noted their heads on slips of paper, which he placed in a long pocketbook in his side pocket ready for use."

This writer continues: "A few days before his death he said: 'Brother Stratton, I feel greatly encouraged by our denominational prospects. The conferences which I attended last fall manifested such evidences of a love of hard work as I never saw before among them. Ministers are better supported, both in finances and influence in the communities where they are located. Then, there are so many able, efficient young men coming on, who within five years will be capable of filling any position in the gift of the Connection, that I feel more encouraged than at any time within the past ten years. While lying sick in Iowa I looked over the ground carefully, and I thought and said to my attendants, that never in my entire life had I seen a time when, if it pleased God to take me I could be so well spared as now.'"

Mr. Stratton continues in another paragraph: "Labor was nothing, pain was nothing, long midnight rides over rough roads and through drenching rains were trifles scarcely worth mentioning the next day. To mortal fear he was a stranger; and a close analysis of his mental and well-developed physical constitution makes it appear less a wonder why—Spartan-like, he had so little regard for physical suffering and seemed fearless of death."

"Strike hard and high for the truth" was one of his characteristic sayings. Death called him away in his fifty-first year. He was truly one of the great men of the Church.

CHAPTER XI

A PERIOD OF REVIVAL

The Tenth General Conference convened in Pittsford, Michigan, October 15th, 1879, and continued in session seven days. The president, Rev. N. Wardner, was reëlected, with Rev. H. D. Inman of Michigan and Prof. E. G. Paine of Minnesota, vice-presidents and Rev. H. T. Besse, secretary. Thirty ministerial and twenty-six lay delegates were present from sixteen Annual Conferences. New conferences were recognized in North Carolina, including that state and part of Virginia, and in western Iowa.

During the previous four years the Champlain Conference had voted favorably on omitting the words, "such as Free Masonry or Odd Fellowship" from the rule against secret societies. This resolution came to this body through the committee on conference records, which reported that twelve Annual Conferences had passed this resolution by a vote of three hundred twenty for and thirty against, with two reporting a unanimous vote in favor, without stating the number voting. After a brief period of debate the General Conference passed the same resolution by a vote of fifty for and four against. The effect of this action was to remove the uncertainty concerning minor secret orders. It was now plain to all that membership in all secret societies is forbidden in the Wesleyan Methodist Church. This section as then amended has remained without change to the present time.

The report of D. S. Kinney, Publishing Agent, revealed a prosperous condition in his department. The

estimated value of the new Publishing House, built during the quadrennium, was \$19,000 with the lots additional, valued at \$6.400. While not fully completed the building was occupied by the printing plant and the offices of the Agent and Editor. The entire assets were \$37,392, with no liabilities. The sum of \$3,064 was reported as the assets of the Missionary Board. In the year 1877 Rev. and Mrs. D. F. Shephardson donated to the Connection the monthly magazine—*The Bible Standard*, devoted mainly to the presentation of Scriptural holiness. The Publishing Agent reported that the magazine was accomplishing great good, and being edited without expense it was published without loss. The Agent and Editor were both reëlected. The committee on the Book Concern recommended and the conference voted to countermand the orders of the Book Committee erasing from the list the names of subscribers to the *American Wesleyan* who were in arrears. We understand this was the first and only time the General Conference countermanded Book Committee action.

The following section dealing with the use of tobacco was adopted: "In the judgment of the Wesleyan Methodist Connection the use of tobacco is a great evil and unbecoming a Christian, and a waste of the Lord's money and a defilement of the body, which should be the temple of the Holy Ghost. We do therefore most earnestly request our members to be clean from its use in all forms for the sake of Jesus." An *Article of Religion* on *Regeneration* was adopted by this body to be placed in the Discipline before the article on *Sanctification*. A form for the organizing of churches was adopted and ordered to be placed in the Discipline, also a statement was inserted in the instructions for administering the sacrament requiring that only unfermented wine can be used with the bread.

A new conference was recognized in the state of Nebraska. On the motion of Rev. D. F. Shephardson, of Dakota territory, it was voted that a new conference should be authorized in Dakota as soon as there were as many as seven churches and seven preachers established there. It was reported that five preachers were already residents in Dakota. G. M. Hardy of the Rochester Conference and N. Wardner of the Champlain Conference were elected General Conference Evangelists. They were also made missionary agents to collect funds for the Missionary Board. The question of licensing and ordaining women was again brought forward, and it was decided that it would be the polity of the Connection to license them to preach, but not to ordain women as elders.

A report on Annual Conference records brought to this body the action of twelve Annual Conferences that had voted two hundred sixty-nine for and thirty-six against, revising the method of voting on constitutional questions. This amendment made a two-thirds majority of the membership who shall vote of the local churches necessary to adopt, in addition to such a vote in the General and Annual Conference membership who shall vote. This method remains unchanged to the present time.

The voting members of Quarterly Conferences formerly were composed of the officials of the churches of the circuit; by action of this body the membership of Quarterly Conferences consisted of all members in good standing of the churches composing the circuit. The membership of the Connection reported was 17,087, with 495 church societies.

An important feature of this conference was the attention given to the development of a sound educational policy for the Connection. Still smarting from the losses sustained in the loss of Adrian College, and with a determination to make such a deflection impossible for the

future, this conference voted to organize the Wesleyan Methodist Educational Association, to be incorporated in the state of New York. They stated: "The object of this Society shall be to received donations and bequests for educational purposes in the Wesleyan Methodist denomination. If the laws of the state of New York will allow, we recommend that the General Conference elect, and if not, nominate, the names of the Board of Managers of said organization; the whole Board being filled (if permissible) once in four years by the General Conference, and that such corporation be organized upon a constitutional plan which will make it an utter impossibility for the said fund to ever be diverted from the object for which said Association shall be incorporated."

These ideals were not immediately realized, but, as we shall observe with the future developments, a sound and successful method of management was finally the outgrowth of this movement. Wasioja Institute in Minnesota received attention, and plans were made to add the sum of \$6,000 to the endowment, which would bring the total endowment to \$20,000. Wheaton College in Illinois was commended to the support of the Connection, and it was voted that a theological school should be founded as soon as practicable. D. S. Kinney, L. N. Stratton, and M. Merrick, were named a committee to secure the incorporation of the above named Association, and to secure funds for the purposes stated in the resolution.

Eleventh General Conference

The Eleventh General Conference was held in Syracuse, New York, October 17-25, 1883. Thirty-five ministerial and twenty-nine lay delegates were enrolled, representing nineteen Annual Conferences. Officers elected were: president, Rev. N. Wardner, vice-presidents, Rev. Joel Martin of Michigan, and Mr. Phineas Lamb of In-

diana ; secretary, Rev. E. W. Bruce of Michigan. Much satisfaction was felt over the report of the Agent, D. S. Kinney, for the Publishing Association, which revealed assets amounting to \$45,975, with no liabilities. He stated that a settlement had been made of notes aggregating \$2,800 and given by L. C. Matlack, Publishing Agent in 1850 to the estate of Orange Scott for his claims on investments made in the Book Concern. Members of the conference were invited by Mr. Kinney to inspect the new Publishing House, which stood next door to the church, and which was then practically completed. Reporting for the Missionary Society, the Agent stated that by assuming a mortgage of \$3,000 a deed for the Wesleyan Methodist church in Pittsburgh, Pennsylvania had been taken by the parent Missionary Board. The property had an estimated value of \$20,000. The name of the church paper was ordered changed from the *American Wesleyan* to the *Wesleyan Methodist*, to take effect with the first issue in 1884. Other publications were *The Bible Standard*, a monthly Holiness magazine, and the *Children's Banner* and *Good Words*, two Sunday-school papers issued monthly. Mr. Kinney was reëlected by a vote of fifty-seven out of fifty-eight. The publishing of a new hymn book with music was ordered. In 1881 Rev. L. N. Stratton resigned as Editor to take charge of a theological department in Wheaton College that was run a few years by the Wesleyan Connection. The Book Committee had elected Rev. N. Wardner, Editor ; and he was reëlected by this body.

The question of educational policies and institutions came up and received careful consideration. Five schools were reported : Wasioja, Wheaton Theological Seminary, one in Purdy, Tennessee, one in North Carolina and Houghton Seminary at Houghton, New York. The com-

mittee on education recommended, and the conference voted:

"When those who have charge of our schools ignore the doctrine and experience of the higher life, or entire sanctification, your committee judge them to be unworthy of our support and patronage, hence other teachers or leaders should be put in their place."

A financial system for the support of these schools was recommended, apportioning by the Connectional Educational Board to the various Annual Conferences, and by these passed to the several pastoral charges an estimated budget of expense. The report of L. N. Stratton as agent of the Educational Society revealed that cash and other values to the amount of \$10,691 had been raised by him and accounted for in current expenses for his work at Wheaton College and in other ways to the treasurer. Rev. W. J. Houghton, the founder of Houghton Seminary, was present. He was given a hearing on the progress being made in that institution, and a sum of approximately \$700 was raised by the conference in cash and subscriptions for building expenses. A report was heard on the incorporation of the Educational Association ordered by the previous General Conference. It was stated that the name used was "Wesleyan Educational Society" with fifteen trustees, the same to be elected annually, but with some uncertainty as to the body by which they were to be elected. After noting the failure of the committee on incorporation to adopt the name they were authorized to use, and that any member of the Connection of lawful age and contributing to the support of the Society is a member, the General Conference agreed to proceed with the organization provided.

Acting on a resolution sponsored by twelve members this conference adopted the following on church doctrine:

"Whereas: We as Wesleyan Methodists are historically, traditionally by our standard author, and by devotional

precept, committed to the work and experience of holiness (including in holiness both justification and regeneration, and subsequent to their reception, entire sanctification) and,

"Whereas: There has been for a few years past a growing inquiry in the Connection concerning entire sanctification, and many have received it as an experience, therefore;

"Resolved: That our original position is a source of gladness, and we rejoice that the work of entire sanctification has received a new impetus, East and West, within the Wesleyan Methodist Connection of America;

"Resolved: That we as a General Conference enjoin upon all our ministry the duty of faithful presentation of the great doctrine of entire sanctification, and greatly desire that all our people may receive the blessing and thereby be prepared the more fully for growth, maturity and heaven."

This resolution was signed by the following named ministers: C. E. Rowley of Miami, W. H. Kennedy of Indiana, J. A. Richards of Kansas, G. W. Ellis of Champlain, E. E. Curtis of Champlain, S. Bedford of Rochester, Thomas K. Doty of Allegheny, T. H. Clinton of Miami, F. M. Mosier of Lockport, Levi White of Central Ohio, E. J. Grinnell of West Iowa, and W. S. Schenck of New York. We record it as being one of the most vigorous statements on the subject of entire sanctification written in the annals of the Connection.

On the motion of Rev. T. K. Doty the conference authorized the collecting of funds for the cause of foreign missions, the same to be held in trust until such times as a work might be started in foreign lands. It was also voted that a department on foreign missions be opened in the church paper. An approved form of marriage ceremony was ordered to be placed in the Discipline. A resolution of sympathy was voted to be sent to Rev. D. P. Rathbun, who was designated as a special lecturer on anti-secrecy by the previous conference and who had suffered much at the hands of mobs in various places, especially at Kellerton, Iowa. The total membership was reported to

be 16,321, churches, 480. The conference found that some friction had arisen over the work of the General Conference Evangelists, and voted to suspend that office. The course of study for ministers also received consideration and so far as we can discover from the official records, it was the first revision made since the conference of 1860, when the first denominational course was developed. Since it deals with a subject of much importance we record the list of text books and state as our judgment that it contained material of great value.

First Year: Systematic Theology—Lee; Plain Account of Christian Perfection—Wesley; Life of Wesley—Watson; Wesleyan Manual—Lee; Discipline; History of the United States—Ridpath.

Second Year: Theological Institutes, Vol. 1—Watson; Church History—Ruter; Scripture History—Smith; Logic—by True; Elements of Moral Science—Wayland; Outline of the World's History—Swinton.

Third Year: Theological Institutes, Vol. 2—Watson; History of the Reformation—D'Aubigne; Handbook of the Bible—Angus; Elements of Intellectual Science—Porter; Life of Hester Ann Rogers.

Students were urged to diligent Bible study, and advised to own a complete set of Clarke's Commentaries and the book, Robert's Rules of Order.

This conference opened a new era in the life of the denomination in several important respects, as indicated in the items just mentioned. Good Christian fellowship and harmony prevailed throughout the session.

Twelfth General Conference

The Twelfth General Conference convened at La Otto, Indiana, October 19th, 1887 and continued in session eight days. Twenty-two Annual Conferences were represented by thirty-nine ministerial and thirty-five lay delegates. Rev. N. Wardner was reelected president, Rev. Joel Martin and Prof. E. G. Paine were elected vice-

presidents, and Rev. E. W. Bruce, secretary. Organizations in South Kansas, and Nebraska were recognized as new conferences, and permission was given to organize a new conference in northern Michigan.

Rev. Halleck Floyd (later Bishop) of the Radical branch of the United Brethren Church addressed the conference as a fraternal delegate. His visit was received with much good will and a representative was appointed to attend the General Conference of his church.

A revision of the church history—the *Wesleyan Manual* by Lee was ordered, and Rev. Joel Martin of Michigan was elected to perform the work, the same to be approved by the Book Committee.

Both the Editor and Agent found themselves confronted in this conference by criticism of their official conduct, the Editor on methods of selecting manuscripts for the church paper and the Agent on charges of not accounting fully for money in his hands. The criticisms took the form of circulars secretly passed out. The conference, on the suggestion of the President, selected a committee to find evidence and report. This committee, composed of A. T. Jennings and W. H. Kennedy, reported that they had examined the circulars and found that the claims set up were not according to facts, and advised that the conference by its vote condemn such motives and methods. Their report was adopted and both officers were reëlected; N. Wardner as Editor and D. S. Kinney, Agent. Assets to the amount of \$46,581 were reported for the Publishing Association by the Agent, with no liabilities. Incomplete reports of the Annual Conferences indicated approximately 549 church societies in the Connection, and 16,949 members.

Following the instructions of the previous General Conference, the Missionary Board had proceeded with plans for entering a foreign land. In 1885 Rev. A. W.

Hall of Iowa was engaged as Missionary Agent, and the following year after considering Japan, Africa and Siam the Board voted to open work in Africa. At this conference it was represented that Saint John's church in Freetown, West Africa desired to become affiliated with the denomination. Rev. J. Augustus Cole, a native African Christian, was present and some believed he was providentially directed to us. The conference voted to ordain him as an elder, and engaged him to travel for a time in the Connection to awaken interest in the cause and raise funds. Mr. Hall was continued in his office as Missionary Agent and it was ordered that he should go with the first missionary party to Africa and assist in establishing a station.

The committee on revision proposed, and the conference adopted, new statements on *Regeneration* and *Entire Sanctification* in the *Articles of Faith*. As thus amended these articles read:

"Regeneration is that work of the Holy Spirit by which the pardoned sinner becomes a child of God. This work is received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin, which reigns over all the unregenerate, so that they love God, and through grace serve Him with the will and affection of the heart, receiving the spirit of adoption whereby we cry 'Abba, Father.'

"Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all sin through faith in Jesus Christ. It is a distinct, instantaneous and subsequent work to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God; and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless."

These Articles as revised were not sent down to the Annual Conferences and local churches for their concurrence, since the advocates of the revision claimed that the

amendments were but a verbal change made in the interest of a clearer statement. Certain opposers of the doctrine of entire sanctification maintained that the action was unconstitutional, unless passed on by a vote of the Annual Conferences and members of the denomination, and they set up an active and long continued opposition, which was carried forward into the next General Conference.

An advanced position was taken against the use of tobacco by passing the following restriction: "We will not receive as licentiates, or ministers, nor will we ordain or license to preach or exhort, persons who use tobacco." The Prohibition Party and the Women's Christian Temperance Union were commended as effective organizations against the evils of intemperance.

Thirteenth General Conference

The Thirteenth General Conference met in Grand Rapids, Michigan, October 21, 1891, at 2:30 P. M. and continued in session nine days. Twenty Annual Conferences were represented by thirty-six ministerial and thirty-five lay delegates. The officers were: president, Rev. N. Wardner; vice-presidents, Rev. E. Teter of Indiana and Mr. A. W. Brim of Rochester Conference; secretary, Rev. E. W. Bruce of the Syracuse Conference. All were reëlected.

During the quadrennium, the Agent, Rev. D. S. Kinney, had been called by death from labor to reward. His death took place January 7th, 1890, and on January 15th, Rev. A. W. Hall was elected by the Book Committee as his successor.

Life and Labors of D. S. Kinney

Rev. Dennison Smith Kinney was born in Dresden, New York in 1832, died in Syracuse, New York, January

7th, 1890, in his fifty-eighth year. His education, subsequent to his early school days, was received in Leoni Wesleyan Seminary in Michigan and at Oberlin College. He entered the ministry in early life, serving various charges in Washington and Mercer Counties in Pennsylvania, within the bounds of the Allegheny Conference. When called to succeed Rev. Adam Crooks as Publishing Agent he was pastor of the Sandy Lake circuit, in Mercer County, Pennsylvania, where he served very successfully for eight years. He was an ardent and sincere advocate of the experience of entire sanctification. Nathan Wardner, who knew him well, said of his ministry: "Many souls were won by his fervent appeals, and many believers were led on to the higher grace of entire sanctification."

An account in the *Pittsburgh Daily Press* of January 8th, 1890 says: "He graduated at Oberlin College. Joshua R. Giddings, "Bluff" Ben Wade and old John Brown were among his warmest friends. While yet in his teens Kinney took an active part in aiding runaway slaves in reaching underground railway stations and had many daring adventures. He was several inches over six feet, and built proportionately. He was a powerful man and of magnificent appearance."

Speaking at his funeral Rev. A. W. Hall, his successor as Agent, described him as a large man of striking appearance and recited impressions of his first meeting with Brother Kinney in a session of the Iowa Conference. He was dignified and manly in bearing, with a ruddy face that once seen could never be forgotten, and who spoke with a rich-toned voice.

The *Syracuse Daily Journal* said of him: "Rev. Mr. Kinney was a man eminently qualified to fill the position of manager, his executive and financial ability being of a high order. It was under his supervision and due to his energies that the Publishing House on East Onondaga

Street in this city was built." Editor N. Wardner stated in the memorial issue of the *Wesleyan Methodist*, from which we quote: "It had entered the thought and heart of his predecessor to do what seemed to the more timid, some impossible things in the direction of erecting a Connectional Publishing House. A subscription for that purpose was under prosperous way, and needed some master mind and heart to push it on in securing added sums equal to the sublime undertaking—a fine four story brick Publishing House, with one hundred and twenty feet front and eighty feet in deepest depth arose to completion under his hand. When completed it was paid for, and to this day (time of his death) is unencumbered by mortgage or lien of any kind."

His administration as Agent was marked by scrupulous honesty. Though some reports were spread at the previous General Conference that he had enhanced his personal fortunes through his office, these reports when traced were found to be untrue and as we judge, unworthy of credence by any reliable person.

Speaking of his large vision and ability in finances, Rev. W. J. Houghton said: "We have only to open our eyes to see the monuments reared chiefly by his hands—the Publishing House and Houghton Seminary. Although he never gave a dollar out of our Connectional funds to plant the Seminary building, yet indirectly he has solicited and put thousands of dollars into that school, and really, under God, has planted that moral lighthouse." After speaking of their travels together, Mr. Kinney as Agent and Mr. Houghton representing the Seminary, when they attended seventeen conferences, he continued, "Often after spending the day on the conference floor, he would go to his room to spend sleepless nights in answering pressing correspondence. Long after the midnight hour the moving of his chair or the scratching of his pen

has awakened me. I would say to him that he must drop that pen and go to his rest, or he would surely die; but he would say, 'Brother Houghton, what shall I do? This work is upon me, no one can do it for me.' After going through with the excitement and overwork of one conference he would take the cars for the next, and the changes mostly in the night. Instead of taking the sleeping-car, like the aristocracy of the land, he would use for his pillow the iron arm of the seat or the window-sill, thus saving the money for the Connection. He often spoke of the struggling missionaries on the frontiers, and the poor in the churches, for whom he was so willing to deny himself. How often he would breathe out, 'Jesus, blessed Jesus! Brother Houghton, what would we do without Jesus!'

His zeal in spreading Bible holiness over these lands was recognized by his contemporaries. Rev. A. T. Jennings says of this matter, "Once at the home of Sister Rumsey at Seneca Falls, when occupying the same room, he awakened me in the night and talked of our church work, closing the conversation with the injunction, referring to myself and others, 'You will see that everything runs along the straight line of holiness when I am gone.' I replied to him: 'By the grace of God we will,' and so we will."

He died as he lived with confidence and joy. About two weeks before his death, accompanied by A. W. Hall, he was stricken on the street of Syracuse with prostrating pain, due to an attack of bilious fever. Paralysis of the tongue, throat and heart ended his fight for life. Just before the final moments of death he cried out, like the dying warrior of the cross that he was, "Up! Up! Come on, my God, come on!" His countenance brightened with an expression of sudden and intelligent recognition of sights unseen by the watchers at his side and he went

home to be forever with God. Many ministers and friends gathered at the funeral, and his body was laid to rest in Woodlawn Cemetery in Syracuse. Six fellow-ministers were pall-bearers. They were N. Wardner, A. W. Hall, A. T. Jennings, N. E. Jenkins, E. W. Bruce, W. J. Houghton and J. L. Benton.

One of the most important things done by this conference was the creating of a new connectional office, namely, General Missionary Superintendent. The death of Mr. Kinney in the prime of life served to awaken the denomination to the destructive policy of overwork laid on the two connectional officers. This new office was urged by A. W. Hall, who said in his report as Agent: "Our former Connectional Agents, especially Rev. A. Crooks and Rev. D. S. Kinney, are each in premature graves, hurried thither by the aggregating of duties of all our associations. We think we are within the bounds of reason when we say those sainted men would today grace our assembly and still be to us towers of strength had it not been for their excessive duties, and the burden of travel necessary for their performance, in which they were compelled to pass up and down, through and around the various portions of the country, the climatic changes of which few constitutions are able to bear."

The name suggests the duties of this new office, general administrative labors for the enlarging of the work in home and foreign fields. Rev. R. W. Hawkins, an evangelist from the Allegheny Conference, was elected to this office. Though he was not a member of the General Conference and had but recently entered our denomination, coming from many years of labor in the Free Methodist Church, it was believed that his ability in pioneer work and as a leader justified this rapid promotion. January 1, 1892 was the date agreed upon for him to begin the active duties of his office, but his death oc-

curred a few days before that date, hence he never really entered upon the duties of the office. The Book Committee in June, 1892, elected Rev. W. H. Kennedy of the Indiana Conference as his successor.

It was the custom in that period of our denominational life to hear and adopt a resolution to the effect that all visiting members of our denomination, and those of other denominations who were not connected with a secret society should be accorded honorary privileges when introduced to the conference. Applying the restriction objection was made to the introduction of Rev. G. P. Riley, a minister from the Illinois Conference, when he was about to be presented. Conferences of later date were less free to vote general honorary membership, and on the other hand they did not undertake to supervise the religious status of such as were introduced. Later in the session the person mentioned above desired to support a petition he presented and which was rejected. He persisted in his address, and a sergeant at arms was appointed to compel him to observe order.

The report and election of the Connectional Editor called forth unusual discussion. Rev. N. Wardner had served in this office ten years with great ability. Opposition to his editorial policies had found expression in the starting of a paper in the state of Ohio called the *Wesleyan Herald*. The minutes of this conference state that a resolution presented by L. W. Mills of Wheaton, Illinois relating to the use of the columns of the *Wesleyan Methodist* was voted to be laid on the table, but the conference passed by vote a resolution presented by Rev. T. K. Doty which stated: "Resolved: the organs of the Wesleyan denomination are not designed to promote heresy, but to further and support the doctrines and institutions of the Connection." The Editor was asked to present his defense by the vote of the body to "hear and

discuss the Editorial management of our Connectional paper," which he did at considerable length. When opportunity was given to the opposition no one spoke, and when a resolution of approval was presented, sponsored by Rev. T. K. Doty, it was passed by a vote of forty-nine to twelve. Immediately after his report Rev. N. Wardner was reëlected President of the General Conference by thirty-five out of sixty-seven ballots, but failed of reelection to the office of Editor at a later time, when Rev. A. T. Jennings was elected by a vote of thirty out of fifty-nine on the ninth ballot. The secretary was authorized to cast a ballot for Rev. A. W. Hall as Connectional Agent, which reëlected him to this office.

A resolution presented by Rev. H. R. Smith of the Central Ohio Conference called for a searching investigation of the dismissal of Rev. L. N. Stratton from the presidency of Wheaton Theological Seminary, and the passing out of existence of that institution during the quadrennium. The conference ordered the investigation and elected H. R. Smith first member of the committee. The records were produced by the Educational Society and the report seems to have been satisfactory to those who raised the question.

On the motion of Rev. P. D. Cutshall of Pennsylvania the two articles on *Regeneration* and *Sanctification* were sent to the conferences and churches for their ratification. This was done after a restatement of the article on sanctification was voted which resulted in the statements that now appear in our *Articles of Faith*. The final report on this vote was ordered to be received and reported by the Book Committee.

"The question of the ordination of women as elders came up and without much debate the rule forbidding their ordination was repealed," says A. T. Jennings in the *History of American Wesleyan Methodism*, who con-

tinues, "but it was not possible for the friends of the proposition to enact a law favorable to such ordination, hence the whole subject was left as if there had been no legislation on the subject, and the conferences wishing to ordain women have done so on the ground that what is not forbidden may be done."

The Iconoclast series of Sunday-school lesson quarterlies ordered by the previous General Conference were adopted, and the editorial management of all the Sunday-school quarterlies and papers was placed under the care of the Connectional Editor. Ex-officio membership of Connectional officials in the General Conference was recognized by the following statement: "On motion it was voted to make the General Missionary Superintendent a member of the General Conference the same as the Editor and Agent." The motion was made by Rev. P. B. Campbell of the Allegheny Conference.

The following were elected members of the Book Committee in addition to the three Connectional officials: Ministerial—N. Wardner, J. L. Benton, E. W. Bruce, G. L. Paine, G. W. Sibley, W. H. Kennedy; Laymen—A. W. Brim, S. J. Dudley, G. S. Mead, M. F. Smith, S. Dubois, G. S. Joslin.

The conference voted to apply for incorporation in the state of New York. Preliminary steps were taken by the election of a board of five trustees composed of Rev. Alvin W. Hall, Rev. Nathan Wardner, Rev. Arthur T. Jennings, Mr. Alfred W. Brim, and Mr. Monroe F. Smith. This number continues to be the complete board of trustees of the corporation known as "The Wesleyan Methodist Connection (or Church) of America." They must be members of the Book Committee and residents of the state of New York.

The Agent reported the net assets of the Publishing Association to be \$56,702.56. Of foreign mission work

he said: "At the present date Rev. H. W. Johnston and Rev. J. B. Omerod are locating in the western Soudan under the direction of the missionary society the most interior mission post in that part of the continent." The sum of \$4,470.54 was reported contributed for missions. The membership reported was 15,106, with 491 churches.

Fourteenth General Conference

The Fourteenth General Conference met in the camp meeting auditorium at Fairmount, Indiana, at 2:30 P. M. on October 16, 1895, and continued in session eight days. Twenty-two Annual Conferences were represented. The membership was composed of forty ministerial and thirty-six lay delegates. This conference made no change in the official leadership of the denomination, reëlecting all the General Conference officers as well as the Connectional officials. New conferences received were the South Ohio, South Carolina, South Kansas and Wilamette on the west coast.

Considerable progress was made in this quadrennium in the departments of the general work. Reporting for the newly incorporated body, the Wesleyan Methodist Connection, the Agent brought the inspiring information that Rev. and Mrs. H. T. Besse were completing a contract by which they would donate property valued at \$40,000 to be divided among the various enterprises of the Church. Later developments revealed that these funds were tendered on an annuity contract instead of an outright gift. For the Publishing Association the Agent reported net assets amounting to \$67,452, a gain of \$10,750 for the quadrennium. New machinery added to the equipment included two large presses, a folder, a stapling machine and equipment for electrotpe work. The real estate in Syracuse was valued at \$40,000. The panic of 1893 was still being felt in the finances of the denomina-

tion, especially in the Publishing Association, but the Agent reported the property continued to be free of bonds or mortgage of any kind.

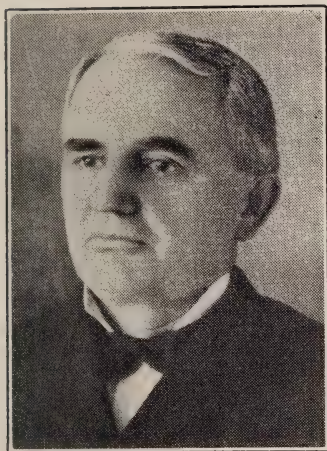
Since the Agent was also the general treasurer of the Church, and so continued for many years, we look to his report for the financial status of the other departments. Rev. W. H. Kennedy was elected as General Missionary Superintendent by the Book Committee at its annual meeting in June, 1892. The sum of \$6082.19 was disbursed for home and foreign missions, and the records indicate that there was general satisfaction in the office and its incumbent.

Rev. H. W. Johnston had returned from the African mission field and was present at this conference. He was stricken with a fatal attack of African fever and died on October 19, 1895, the fourth day of the session. The body was attended in solemn procession by the conference to the railroad station, from which it was shipped to his sorrowing wife in Burlington Junction, Missouri, accompanied by Rev. George Fry, delegate from the Iowa Conference. He was a man of deep and sincere piety. After his death the following was found among his papers: "The Lord being my helper, I do this day consecrate to the Lord and lay upon His altar, not to be mine any longer, only as the Lord wills it, my wife, my home, child, my position, my papers, my church, my friends, my reputation, my relatives, my plans, my life, my convictions of right, my political opinions, my reform ideas, my health, my mind, my body, my pride, my ambitions, my all. The Lord take and cleanse me and make me wholly thine through the blood of Jesus Christ." Mr. Johnston was born in Missouri in 1863. He was of Methodist parentage and was converted in early life. While attending Amity College in College Springs, Iowa he became a member of the Wesleyan Methodist Church. His college

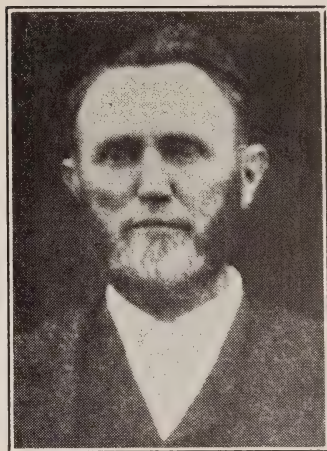
work was extended over a period of several years, during which time he published a weekly newspaper. He was married to Miss Emma Cox in 1887, who was a member of the same church. They moved to Washington, D. C. where he obtained a position in government service and also continued his newspaper work by publishing *The American* for Rev. E. D. Bailey. In 1889 the Johnstons offered themselves for missionary work in Africa and on December 10th, 1889, accompanied by Miss Alice Harris, M. D., a member of the Wesleyan church in Wheaton, Illinois, they with their infant son, Irwin, embarked for Africa. Mrs. Johnston became ill with poisoning and he brought her home and returned to the field. When he returned to America with broken health their first-born child, who had died, was left in his grave under the palm trees at Kunso, Sierra Leone, West Africa, the first of nine Wesleyan missionaries to die on the field.

At this conference the "Dollar Plan" for the support of the general benevolences of the Church was adopted. It was, in brief, the requiring of pastors to raise a sum equal to one dollar per member to be disbursed in four equal parts for Home and Foreign Missions and for Education in the Connection and for the mission work of the Annual Conference where the money was raised. This sum looks small to us now, with our larger Connectional budgets, but money values were different then, and the Church was slow to develop large unity and strength of a denominational character. On the recommendation of the Agent and Treasurer he was authorized to raise the sum of \$100,000 as an endowment for Connectional work.

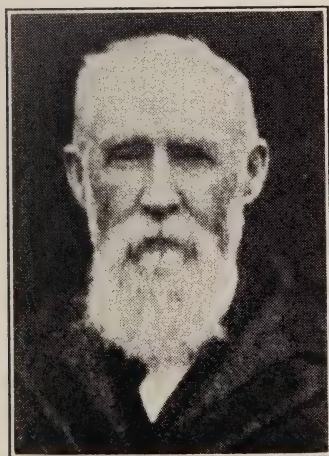
Some important legislation was enacted in regard to the educational policies of the Church. The Book Committee was made the Educational Society of the denomination, and it was voted that all educational work and institutions entitled to the assistance or support



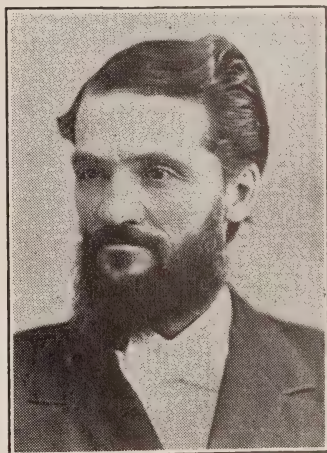
REV. A. W. HALL
Publishing Agent, 1890-1907



REV. W. H. KENNEDY
General Missionary Secretary, 1892-1901



REV. N. WARDNER
Connectional Editor, 1881-1891



REV. L. N. STRATTON
Connectional Editor, 1875-1881

of the Educational Society must be under the control of this society, which was made also the custodian of all funds for the support of education. In keeping with this policy the trustees of Houghton Seminary at their next meeting after the rise of the conference took official action placing that institution in the hands of the Educational Society as a denominational school. This was done in June, 1896.

The number of churches reported was 468, membership, 16,100; church buildings, 332; valuation, \$354,964.

In the quadrennium occurred the death of Rev. Mr. Rathbun who devoted many years to the difficult and hazardous task of giving lecture portrayals of the lodge system. Editorial comment in connection with his death notice in the *Wesleyan Methodist* says: "No man was more widely known as an anti-masonic lecturer than he, and it is safe to say that he was equalled by few in his knowledge of the order and in the peculiar ability which he displayed on the platform." He died in Syracuse, New York in 1894 at the age of fifty-six, after several years of ill health from injuries received at the hands of mobs in the states of New York and Iowa.

Life and Labors of Nathan Wardner

During this quadrennium the president of the General Conference, Rev. Nathan Wardner, was called by death to his eternal reward. His long and useful career in the Church calls for some items of his life story to be retold as a part of this record.

Nathan Wardner was born in Essex County in northern New York, October 25th, 1833, son of Nathan and Phoebe Wardner and one of twelve children. As an illustration of the generosity of his father and mother the biographer states that the Wardner parents reared twelve orphan children out of pure charity, in addition to their

own children, and ten of their own twelve grew to maturity.

Early in life the boy Nathan aspired to be a scholar and for a time he was a student at Fairfax Seminary in Vermont. He was converted in his youth under the labors of Rev. Wm. P. Ray at Parishville, New York, and soon after accepted with good will a divine call to be a preacher. He united with the Wesleyan Methodist Church and at the age of eighteen was licensed to preach. At the age of twenty-two he was ordained by the Champlain Conference, in which body he continued a life-long membership, except for three years, when he was pastor of the Wesleyan church in Rome, New York. In 1869, at the annual session of his conference he sought and obtained the experience of entire sanctification in a service conducted by Rev. J. A. McGilvra, then of Iowa. He maintained a definite testimony to this experience except for a brief interval, and throughout his long life he rendered a great service to the cause of holiness. As a pastor, evangelist and editor his position was clear on this experience.

When the Civil War broke over the country he entered the service of the Union as a Chaplain of the 96th Regiment, New York Volunteer Infantry. He was in the service in camp, field and hospital for more than four years, closing his military career as Agent of the Freedmen's Bureau for five counties in Virginia and North Carolina.

He was a strong, vigorous personality, and as a chaplain he made a great record for bravery and devotion to his regiment and his country. More than once when the rush of battle was on, he would leave his station in the rear in charge of assistants and search out the wounded and dying in exposed places, and at times he would pick up a rifle and rush into the conflict with his men. In such

an expedition he succeeded in bringing back to camp a squad of thirteen prisoners of war, a lieutenant and twelve men. We learn that these were not a little chagrined when it came out that the chaplain's rifle was harmless just then, having been previously discharged.

In the second battle of Fair Oaks, Virginia, October 27th, 1864, with his own hands he carried to safety the commanding officer, Gen. Stephen Moffitt, out of a storm of bullets when the General had fallen with one of his legs shot away. These and other experiences won for him the name "The Fighting Chaplain." At his funeral General Moffitt, then located at Plattsburgh, New York, said to the officiating minister: "A braver soldier never went upon a field of battle."

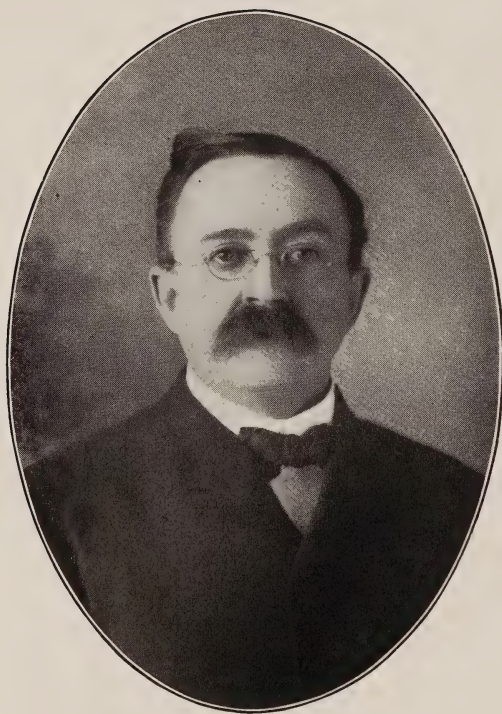
A similar courage sustained his soul in the greater service of God, and in his leadership against such evils as the liquor trade and organized secrecy he faced mobs and bitter opposition with an undaunted spirit.

His last illness came upon him while he was pastor of the West Chazy Wesleyan Methodist Church in the north country. It was intestinal trouble, an outcome of the terrible physical strain of his war experiences. In the hope that an operation would save his life he was brought by train from his home to Syracuse. As he parted from his weeping wife the old soldier said: "Don't cry, I think I shall get well again, but if not, I only leave my good home for my glorious home." The operation removed the stricture but he failed to rise, and death took place in less than two days. His body lies in the family plot in the beautiful village cemetery near the West Chazy campground, where the grave is marked by a stately monument. Rev. J. L. Benton, himself a soldier, conducted the funeral services, assisted by the brethren Jenkins, Wright, and Fox, Wesleyan ministers, and several others of other denominations. He was married twice, first to Miss

Christiana Wheeler and after her death to Mrs. Lucinda E. Wheeler.

In 1875 he was elected President of the General Conference, and in this office he was continued to the time of his death, a period that covered six General Conferences. In 1881 he was chosen by the Book Committee to the office of Connectional Editor to fill the vacancy made by the resignation of Rev. L. N. Stratton. He was continued in this office by the General Conferences of 1883 and 1887, making his full term a period of ten years. He was one of the most capable, devout and scholarly men that the church has ever had in a Connectional position. Rev. J. L. Benton, who knew him well said: "He was a capable theologian, correct in exegesis, sound in doctrine, and a master in debate. He could readily read in six languages, speak intelligently upon any subject at a moment's notice, and was regarded master of the situation in a literary point of view under any class of circumstances."

He returned to the active ministry as a pastor and evangelist after his work as Editor came to an end. His ministry was fruitful and of a high type. In the judgment of the writer of this volume his work as Editor of the Church paper has never been excelled.



REV. A. T. JENNINGS
C^onn^ectional Editor, 1891-1913

CHAPTER XII

AT THE TURN OF THE CENTURY

The Fifteenth General Conference met in Sheridan, Indiana, October 18th-25th, 1899. The president, Rev. N. Wardner had died during the quadrennium, and the conference was called to order at 2:30 P. M. by Rev. E. Teter, vice-president. The conference roll when completed contained the names of thirty-two ministerial and twenty-nine lay delegates. New conferences admitted were Canada and Georgia. The territory delegated to the Canada Conference was the provinces of Ontario and Quebec. Rev. A. J. Shea and Mr. J. A. McIntosh were the delegates. Georgia Conference territory was the states of Georgia and Florida. Rev. J. J. Williams and Mr. Joe Lawrence were seated as Georgia's first delegates.

Rev. Eber Teter was elected president, Rev. A. T. Jennings was elected as ministerial vice-president and Mr. A. W. Brim was reelected lay vice-president. Rev. E. W. Bruce was continued as secretary.

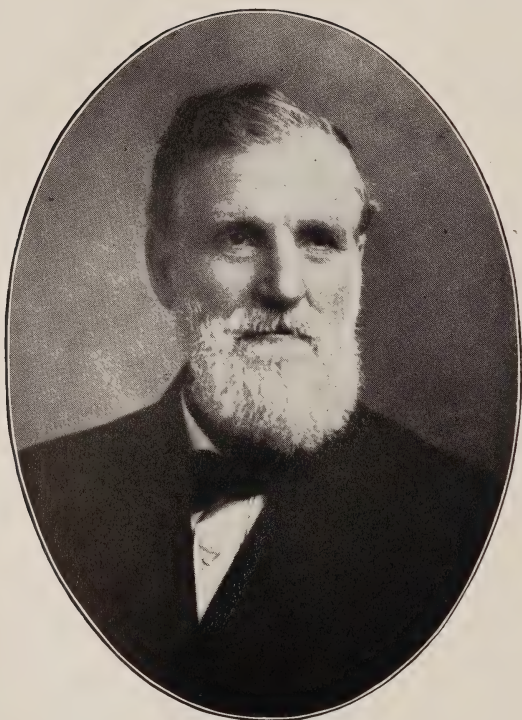
This conference featured a series of platform addresses in the evening meetings representing the following institutions and departments, with their presiding officers: Education, President S. W. Bond of Houghton Seminary; Missions, Rev. W. H. Kennedy, General Missionary Secretary; Publishing Association and other business interests of the Church, Rev. A. W. Hall, Agent; Church periodicals, Rev. A. T. Jennings, Editor. The plan was sponsored by the Book Committee, which requested orders of the day to cover the program.

The election of conference officers resulted in the

choice of Rev. Eber Teter as president, Rev. A. T. Jennings and Mr. A. W. Brim of Rochester Conference, vice-presidents, and Rev. E. W. Bruce, secretary. The Connectional officials were members ex-officio of this body, as they were also of the previous two General Conferences.

The Connectional Agent and Treasurer reported that the various departments had felt the hard times of 1897, but, on the whole, the quadrennium had been a reasonably prosperous period. A new church hymnal, "*Sacred Hymns and Tunes*" had been issued, as ordered by the previous General Conference. The Committee delegated to the task of compiling this book was composed of Rev. A. T. Jennings, Rev. A. W. Hall, Rev. Mrs. Clara Tear Williams, Rev. N. Wardner, Rev. S. A. Manwell, Rev. E. W. Bruce, Mr. G. G. Rich, Rev. H. Ackers and Rev. W. S. Schenck.

Houghton College was transferred in June, 1896, from the control of a board of local trustees to Connectional control under the supervision of the Wesleyan Educational Society, a body identical in membership with the Book Committee. It was reported that the Educational Society had at its annual meeting in June, 1898, ordered the teaching of four years of college subjects and it was proposed by the management that a Committee on University Education should be named "whose prerogative it shall be to confer all degrees upon all persons recommended by the faculty of any of our denominational schools." The committee was elected by the General Conference, but no mention appears of any further functioning for obvious reasons. The receipts of Houghton Seminary for the school year 1898-9 were: tuition, \$751; from the Dollar Plan, \$602; from all other sources, \$2104. The total assets as of June 1st, 1899 were \$23,177, liabilities, \$979.



REV. EBER TETER

General Missionary Secretary, 1901-1919

The corporation known as the Wesleyan Methodist Connection reported three principal endowment items: the H. T. Besse fund of \$40,000, which came in the form of real estate to the estimated value of \$28,000 and cash \$12,000; the Jackson fund of \$3,000, and the Gracia Elmer fund of \$2,200. A total gain in assets of \$67,423 was claimed for this quadrennium.

Rev. W. H. Kennedy, General Missionary Secretary, had now served from June, 1892 to this date. He was continued in office by reëlection. He reported that the assets of his department had increased from \$8,777 in 1895 to \$16,152 in 1899. He said, "Ever and anon we hear a remark depreciatory to the existence of a third Connectional officer because of the salary or expense. Suffer a thought on this point. It is a sound business principle that any department to be a success must have a head. The existence of a head forms a rallying center to which effort or contributions can and will be directed. We venture the assertion that the Connection is today thousands of dollars richer, not because of my efforts or incumbency, but because of the existence and successful operation of this to us third Connectional office and work. We hope the fact of our one hundred per cent increase financially will hush the murmuring about the expense connected therewith." Mr. Kennedy resigned early in the year 1901, and in the annual meeting of the Book Committee in June, 1901, Rev. Eber Teter of Indiana was chosen to this office. The policy of a more adequate supervision of missions and church extension was clearly productive of growth and stability. It relieved the unreasonable burdens of field work and conference visitation once carried by the Editor and Agent and made available to the Church at large the time and ability of a man who could give his first and best thought to the problems of this department.

Mr. Kennedy was the pioneer in this office and the pioneer's burdens came upon him. He made two voyages to Sierra Leone, West Africa, in connection with the work of the mission station. The climate of Sierra Leone was so deadly to the white race that it has long been known as "the white man's grave," and the health of every missionary to Africa was seriously impaired. During Mr. Kennedy's administration, in addition to the Johnstons—father and son—Mrs. Anna Perring Clarke died in Africa, March 19th, 1897, Mrs. Lucy Hoyt French died in Syracuse on April 18th, 1898, of diseases contracted on the mission field, and Miss Mary Travis of Indiana died at Newcastle, Indiana in 1898 of African diseases, shortly after her return from the field. It is natural that these deaths, and the labors incident to building up a system of adequate support bore heavily on the spirits of the Missionary Secretary.

He traveled extensively in the homeland in conference visitation and in opening new fields in the department of church extension. He was a large man, tall and spare in build, able and sincere as an expounder of the Scriptures. The years following his resignation he spent in pastoral and evangelistic labors.

As usual a vigorous report against secret societies was heard from the committee on this subject. They claimed, however, to observe something of a change of method in withstanding the attacks of organized secrecy. They said: "The particular witness given under the direction of the Holy Spirit from 1870 to 1885 has ceased to be as effective as heretofore, and the order of movement is changed under divine direction from direct testimony and exposition to the grander, nobler work of spiritualizing men and exalting the Church of the Lord Jesus Christ."

On the initiative of the Committee on Course of

Study this conference sought to raise the entrance standards of the conference preachers by requiring a preliminary examination of a grammar school grade. It was also ordered that the scholastic standings earned in Houghton Seminary should be recognized by all Annual Conferences, reserving to them the right however to examine candidates in the ministry in doctrinal beliefs and belief in the government of the Church.

The conference voted that the dates of the various sessions of the Annual Conferences should be so arranged and the time of Connectional officials so adjusted as to have a Connectional officer in attendance at every Annual Conference, especially the Missionary Secretary. A suitable substitute was called for, selected by the Executive Board, when a Connectional official could not be present.

The membership was reported to be 17,201, with 506 churches and 423 Sunday-schools with an enrollment of 17,433.

Sixteenth General Conference

The Sixteenth General Conference was held in Grand Rapids, Michigan, October 21st-28th, 1903. It was called to order at 2:00 P. M. with Rev. Eber Teter as president and Rev. E. W. Bruce, secretary. Twenty-five annual conferences were reported; the enrollment was composed of forty ministerial and thirty-four lay delegates. The conference officers were all reëlected.

The Connectional officials, Jennings, Hall and Teter were strong, capable men, all in the prime of life. Their reports were received with enthusiasm and all were reëlected by a vote almost unanimous.

A new conference was received on recommendation of the Missionary Secretary, North Georgia, and Rev. and Mrs. H. S. Abbott were seated as delegates. Auth-

ority was asked and granted to make Oklahoma a mission conference under the care of the Missionary Board.

An introduction to the Agent's report cited some heartening features of growth. In answer to united prayer at the previous General Conference and growing out of a better system of preparation for Christian work, he said there were upwards of two hundred young men and women who "stand at the altars of our Church with the breath and call of God upon them," and seventy-five of them had enrolled in Houghton College in the last two years. The assets of the various Connectional Societies were increased by the sum of \$33,566 over the total of the previous General Conference. In the presentation of the educational interests later in the session, it was stated that a donation of \$20,000 would be made for an endowment fund by a brother in the west when \$55,000 was raised by the Connection. The sum of \$17,300 was pledged by individuals and conferences and the Connectional Agent was authorized to present the matter to the various Annual Conferences in an effort to complete the sum required within a year.

Rev. Eber Teter came to the office of Missionary Secretary from the Presidency of the Indiana Conference. We quote some items of his report:

"I was elected by the Book Committee in June, 1901, and will only report for the time I have been in the place. I found the Missionary Society in debt, both at home and abroad. The workers in Africa were sick and no one was provided to relieve them. All the workers in the homeland had been checked off except two, H. S. Abbott, who had sent in his resignation and E. W. Bruce, who was continuing in the northwest. I took the necessary steps to pay the indebtedness to all parties, and in October had the satisfaction of knowing that the workers were all paid."

His report continues to recite the extensive travels over the Connection that marked the beginning of the eighteen years of his work as Missionary Secretary. He attended the annual sessions of approximately nineteen conferences a year during the quadrennium, went to the island of Cuba to investigate a possible opening for a mission station, and had the satisfaction of seeing a great and hearty response to the new leadership throughout the denomination. The following were named as in the employ of the Missionary Society directly or indirectly: E. W. Bruce and wife in the northwest, A. J. Shea in Canada, H. W. Hawkins in North Carolina, B. L. Padgett and L. W. Johnson in South Carolina, J. J. Williams in Georgia, H. S. Abbott and wife in the southern district, E. S. Higginson in the Oklahoma territory and G. H. Clarke as a returned missionary. Seven missionaries were reported to be at work on the Sierra Leone Mission field in West Africa.

On recommendation of a special committee on Catechism the conference authorized the Book Committee to appoint a compiler, examine the manuscript and publish the same. The task was delegated to the Editor.

As in the previous General Conference the Committee on Course of Study took its work seriously and proposed some new features in ministerial training which the conference adopted. It was proposed that a list of questions should be prepared by a committee of three elders elected by the General Conference. These questions for candidates in the Course of Study were made available to the Committee on Itinerancy and Orders of the various Annual Conferences, with the rules for examination. They were expected to serve through the quadrennium and to consult with and advise the committee on revision of the Course of Study. Rev. J. N. Bedford, Rev. C. H. Dow and Rev. A. T. Jennings were

elected to compose this committee, which was called the Central Examining Board.

On motion of the Missionary Secretary it was voted: "Where a body of Christians of any particular nationality desire to be organized into separate churches and conferences, it shall be lawful for them to do so, but they are to be members of the general body with all the rights and privileges of any other member of the general body."

An important event in the history of the missionary department took place on the sixth day of the session (October 26th, 1903) when the ladies in attendance at the conference met and organized the *General Conference Woman's Home and Foreign Missionary Society*. Rev. Eber Teter, the Missionary Secretary, presided in the organizing convention. The following named officers were chosen: President, Mrs. Mary P. Manwell of Michigan, Vice-president and Organizer, Mrs. Mina Danner of Michigan; Secretary, Mrs. Anna McGovern of Dakota and Treasurer, Mrs. Ida Hall of New York.

The report of the Committee on Book Concern raised the question of moving the denominational headquarters from Syracuse to Houghton, New York. After considerable discussion the matter of the sale of the real estate in Syracuse and removal was referred to the Book Committee with power to act. This body, in addition to the three Connectional officials was composed of the following: Ministerial members, H. D. Cheney (Michigan), P. B. Campbell (Allegheny), W. J. Seekins (Indiana), H. R. Smith (Central Ohio), E. D. Carpenter (Champlain), S. Bedford (Rochester); lay members, O. C. Lindley (Indiana), A. W. Brim (Rochester), M. C. Wire (Syracuse), E. J. Curtis (Michigan), H. E. Bryner (Allegheny), Frank Ballou (Iowa).

The Committee on Book Concern also presented a recommendation advising the Agent to engage such as-

sistance in his office as would "insure the Connection in case of his sudden removal from office by death or other cause, against possible confusion and loss by having an available source of particular knowledge of the business of the Connection." This was repeated in reference to the Editor and adopted by the conference. Early in the quadrennium Mr. Hall engaged Rev. J. H. Bowen of the Rochester Conference and in April, 1904, Rev. J. S. Willett of the Lockport Conference entered on the work of office editor in the employ of Mr. Jennings.

Item eight of the report of this same committee states: "We recommend that it be the duty of the General Conference President to travel through the Annual Conferences to such an extent as circumstances may seem to require, and to have such general supervision of the work at large as may be deemed needful by the mutual agreement of himself and the Annual Conference Presidents." It was adopted. Since the General Conference President was also the Missionary Secretary, whose work was already in this general capacity, it is difficult to observe how far the intent of this proposition materialized.

A resolution that has been known as Appendix A in the Discipline since 1903 was proposed by Rev. A. T. Jennings and voted by the conference.

Bishop Wilson T. Hogue, was present as the fraternal delegate from the Free Methodist Church. His address was received with enthusiasm and a record of the same was voted to be placed in the journal of this conference. The question of a possible union of these two bodies was introduced, the speaker said "wholly on my own responsibility." Committees to consider this question were named by both churches and negotiations followed covering a period of several years.

On the motion of Rev. W. J. Seekins of the Indiana

Conference the following change of method in revising the Discipline was adopted:

Resolved: That hereafter all memorials for revision not of sufficient importance to be acted upon directly by the General Conference shall be referred to the Book Committee as a committee on revisals and by them considered and their action on the same be reported to the General Conference for final action."

Revisals voted by this body included an item forbidding pastors or evangelists to hold meetings upon fields occupied by other Wesleyan Methodist pastors without their consent, and an item authorizing the Book Committee to arrange the date for holding Annual Conference sessions. A change was authorized in the method of the annual vote of the local church or charge on the reëngagement of the pastor. Relating to the Pulpit Supply Committee, the clause, "This committee shall learn," was replaced by a definite procedure requiring the vote by ballot of the church, or charge, before the session of Annual Conference on the question of retaining the pastor. A measure was adopted intended to protect the rights of the individual to continued membership. It was voted, "No church shall remove a member without his consent, except by due process of law, except when a person has removed from the community and cannot be found, in which case he may be declared by vote of the church 'withdrawn by removal.'"

A form of constitution for the General and Annual Conference Woman's Home and Foreign Missionary Societies, and also for the local societies was adopted by the organizing convention and approved by the General Conference. The membership reported was 17,315; church societies, 564; Sunday-school membership, 20,062. Many proposals of revision of the Discipline were considered, some having special reference to the functioning

of the Annual Conference continue to the present date without change. This was considered one of the most constructive conferences held in that period of the life of the Church.

Seventeenth General Conference

The Seventeenth General Conference was held at Fairmount, Indiana, October 16 to 22, 1907. The president, Rev. E. Teter, called the conference into session at 2:00 P. M. with Rev. J. J. Coleman as secretary. Later in the session these officers were reëlected; Rev. A. T. Jennings and Mr. Joe Lawrence of Georgia were elected vice-presidents.

Twenty-four Annual Conferences were represented by forty-five ministerial and forty-one lay-delegates. On the recommendation of Rev. E. Teter, the Missionary Secretary, the Oklahoma Conference was received with twelve churches, two hundred fifty-one members and six elders. It embraced the state of Oklahoma as to territory. The Missionary Secretary reported also that a circuit composed of one hundred thirty-eight members had been opened in the state of Alabama by workers from the North Georgia Conference, and asked permission to organize the Alabama Mission Conference to care for this work, which was granted. Permission was also given to organize a mission conference for colored people to be known as the Central Alabama Mission Conference.

Two Annual Conferences had ceased to maintain their organizations during the quadrennium; the New York Conference, located in the southern part of the state, and the Minnesota Conference. The churches remaining of these bodies were taken over by adjoining conferences, the Champlain Conference receiving the churches from the New York Conference and Iowa the churches remaining in the state of Minnesota.

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A school in Central, South Carolina (now Central College) had its beginnings during the quadrennium, under the leadership of the Missionary Secretary. The opening date was October 15th, 1906, with nineteen students. By the close of the school year the student enrollment was fifty-three. Reporting the progress made in this project, the Missionary Secretary said, "The school has already been such a blessing to us as a Church as to show that the Lord is in the movement. . . . I do not know of any work the Missionary Society has undertaken of late years that will be of such untold value to the Church, if we keep in divine order."

The Connectional Agent's report to this General Conference was awaited and received with special interest, since that office had become involved in difficulties during the quadrennium that resulted in the resignation of Rev. A. W. Hall, after seventeen years service in this capacity, and the election of Rev. J. H. Bowen as his successor.

On the initiative of the Executive Board of the Book Committee at a meeting held in Houghton, New York, December 14th, 1906, a special committee was engaged to investigate the accounts of the Connectional Agent, and to make an invoice of the entire business affairs of the Connection. This committee was composed of Rev. W. J. Seekins, and Mr. Fleming Perrine. They employed Rev. J. L. Benton as an assistant. This committee met at the Publishing House and engaged in their appointed task with painstaking care, when an invoice was made as thoroughly as possible of the assets and liabilities of the Connection as represented by the various incorporated societies. Mr. Hall's resignation was presented on the date of March 16th, 1907 to the Executive Board, which was then in session in Syracuse. It was accepted by that body and this action was later confirmed by the Book Committee in a special session on March 28th, 1907.

The official records of the committees and agencies of the Church connected with this investigation are extensive, and much too complicated to become a part of this record, hence we rest the question with the statement of the main features as we find them.

A Committee on Settlement composed of Rev. W. J. Seekins and Rev. E. Teter was elected at the special session of the Book Committee in March to confer with Mr. Hall and to report at the June meeting. The largest sum mentioned in the report of this Committee on Settlement is in connection with the activities of the Wesleyan Educational Society, where liabilities amounting to \$43,645 were found distributed as follows: Wesleyan Methodist Connection (largely Besse Annuity money) \$26,257; Permanent Endowment Funds used, \$10,688; Home Mission fund, \$2,200; Loans from private parties, \$4,500. In reporting on the Educational Society account the committee makes clear that they did not find that any part of this money was diverted from the general Church for Mr. Hall's private use. The new buildings at Houghton were, so far as we can discover, built economically, and in course of time the liabilities were met and a settlement secured, nevertheless the situation was very strained and created much distress of mind for all concerned for several years.

Many other items raised by this committee on settlement were considered by them in conference with Mr. Hall, in some of which their jurisdiction was denied by Mr. Hall on the ground that when his various reports were adopted by the Book Committee and the General Conferences during his administration that closed the account, and that he had not appropriated trust funds for personal use except for service rendered.

It should be remembered that the system of keeping accounts in the business of the Connection was then not

nearly so well safeguarded as now, and Mr. Hall thought it was within the privileges of his office to take over from one corporation to another any funds that might be found available for a pressing obligation, without asking for permission of the trustees of that fund, and, as a rule, without their knowledge.

The office of Connectional Agent and Treasurer was really a very complicated one, involving not only the handling of all the funds of the denomination as treasurer, but the active administration of many funds and trusts, involving what should have been the work of several responsible treasurers, as is now the policy of the denomination.

The executive duties of a Publisher of such a concern as ours are very exacting, calling for unusual business ability and close application. During the quadrennium that closed with this date many duties fell to Mr. Hall in connection with the erection of the new Administration Building and Girls' Dormitory of Houghton Seminary, and as a result of his absence from Syracuse the Publishing business suffered and developed a large deficit in current expenses.

All of these problems are material for reflection to those who are concerned with the administration of the business affairs of the Church. When Mr. Hall became Publishing Agent the office was just that, the administration of the Publishing business. But by the process of accretion the office became greatly encumbered with many serious responsibilities that involved investments in real estate in various sections, and other important details of business. The early policy of the church which tried to build a good structure of general church administration on the least possible development and expense of general church administration and leadership was slow to yield to the necessary vision of advancement. It took some such

awakening experiences as the overwork and death of some men in Connectional work and the serious encumbering and involvement of another before the Connection became convinced that general administration is a great feature of any successful denomination, and needs adequate development.

The report made by the Agent, Rev. J. H. Bowen, revealed great care and sincerity in the duties of his office, with much information given in detail. The Publishing Association reported an increase of liabilities from \$1,356 in 1903 to \$17,623 in 1907. The property of the Association was invoiced in 1903 at \$71,824, in 1907 the invoice was \$67,207. The difference in these figures, added to the sum of the present liabilities showed a decrease for the four years of \$22,241.

Mr. Bowen in his report said of this matter: "The machinery of the printing plant has been gradually wearing out and its value decreasing, and the income has not been equal to the expenses, hence large liabilities have been incurred." This statement of the Agent's report was by vote of the conference referred to the Committee on Book Concern, which said in part: "The liabilities of this Association as shown in the invoice of June 1st, 1907, and also in the Agent's quadrennial report have not all been incurred during the last four years, but run into the previous quadrennial terms." It was noted further in this Committee's report that part of the indebtedness was due to other incorporations of the Church. It was stated that losses came in part from deficits in the expense of publishing the *Wesleyan Methodist*, a reduced book trade and less income from rented space in the Publishing House. The Agent was instructed, in coöperation with the Executive Board of the Book Committee, to install up-to-date machinery necessary to do first class job work, as well as to care for the denominational publications.

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The sum of \$1,206 was raised in cash and subscriptions by the Agent from the conference when this report was adopted for a new boiler and other much needed machinery.

Considerable discussion was heard in the General Conference of 1903 over the proposed removal of the Publishing House from Syracuse to Houghton. On this question the Committee of Book Concern proposed, and the conference adopted the following statement:

"We recommend that the Publishing House now located in the city of Syracuse, New York be continued there unless incurred liabilities necessitate its sale, and even then it is our judgment we should either purchase a cheaper property in the city of Syracuse, or remove it to some important center in the central west, but that neither of these things shall be done except by the order of the General Conference." This reflects somewhat the serious financial difficulties that confronted the Publishing Association for several years, and which resulted in a mortgage for \$10,000 being put on the property.

The Book Committee elected for the quadrennium was composed of the following named persons: Ministers—E. Teter, A. T. Jennings, J. H. Bowen, (Members Ex-officio), H. R. Smith (Central Ohio), S. A. Manwell (Michigan), J. R. Babcock (Allegheny), H. S. Abbott (Oklahoma), W. J. Seekins (Indiana), E. D. Carpenter (Champlain). Laymen—J. Lawrence (Georgia), A. W. Brim (Rochester), E. G. Dietrich (Lockport), Dr. G. W. Teter (Indiana), F. Ballou (Iowa), J. A. McIntosh (Canada).

The Book Committee served as a Committee on Revisals of the Discipline in this and in the succeeding conferences. The present procedure in organizing a new church and in revising the roll of membership of the local church was adopted, also the paragraph disqualifying

preachers who have been convicted of the sin of adultery after entering the ministry.

By the action of this body ministers in making their reports to the Annual Conference were ordered to make the report on ministerial character in writing. This replaced the method of oral replies which had encumbered the business calendar of the larger conferences. By the method now set up a minister's report to his Annual Conference consists of approval of his character blank report by a committee, the reading of his statistical report to the Annual Conference, and a statement concerning his personal Christian experience.

The duties of the Book Committee were elaborated with the evident purpose to increase their responsibility in the oversight of the business of the Connection: the results may be found in the regulations printed in the Discipline since that date. The words "Dollar Plan" were ordered removed from the Discipline and the words "Connectional Funds" were to be substituted when it would preserve the sense. Separate funds were to be raised for missions and education, and each Annual Conference was authorized to collect money for the support of its projects and known as "The Annual Conference Fund."

Conferences were advised to support Holiness Conventions by dividing their territory into districts, with officers and a program of quarterly conventions. A Board of Review composed of three elders and two laymen was elected for the quadrennium to be a court of appeal for such cases as disputes between Annual Conferences. Appeals from individuals claiming a grievance against an Annual Conference could also be heard under conditions set forth in the Discipline. One of the six Annual Conferences authorized by the Utica Convention was the Miami, composed of a wide territory west of the Sciota

river in Ohio. The Indiana, Illinois, Iowa and Wisconsin conferences were carved out of this territory, and now, on approval of the report of the Committee on Boundaries the name disappeared from the active records and the Miami and Central Ohio conferences were united under the name Ohio Conference. The territory of the new body consisted of the state of Ohio not included in the designated boundaries of the Allegheny and South Ohio Conferences. A small section of West Virginia was also included.

The membership was reported as 19,678 in full connection, and 888 associate members and 590 churches. Sunday-school enrollment, 26,686.

CHAPTER XIII

YEARS OF DEVELOPMENT

The Eighteenth General Conference was held in the Wesleyan Methodist Church in Fairmount, Indiana, October 18th-26th, 1911. The session was called to order at 2:00 P. M. by the president, Rev. E. Teter, with Rev. J. J. Coleman, secretary. Twenty-three Annual Conferences were represented by forty-nine ministerial and forty-five lay delegates. The president and secretary were reelected, and the vice-presidents also, Rev. A. T. Jennings and Mr. J. Lawrence.

The Book Committee was continued as a committee on revision by the last General Conference and they announced that they were ready to present propositions on revision early in the session. The election of a membership committee of the local churches was taken out of an advisory relation and made mandatory. This committee was also made responsible for the use of their counsel and assistance in correcting infraction of the rules of the church by members when the pastors or the church asked for this assistance. A committee on Pulpit Supply was authorized to be elected by the local church, the duties of which are suggested by the title. It was stated that the pastor shall especially consult with the committee in regard to the employment of evangelistic help. The term "associate members" was introduced to replace "probationary relation" and a form for admitting to associate membership was introduced.

It was ordered that the editors of the forthcoming edition of the Discipline should outline and index the

book by paragraphs numbered consecutively throughout, with subdivisions where there were long and complex paragraphs. The pages of the Discipline were enlarged to the present convenient and attractive size. Ministers received into membership by the several Annual Conferences were to be given appointments only as supplies by the president or the conference during the first year.

This body voted to change the time of the meeting of the succeeding General Conference from the third Wednesday in October to the fourth Wednesday in June.

Annual Conference oversight was strengthened by the following statement of policy: "Any Annual Conference so desiring may require the conference president, or evangelists engaged in quarterly meeting work, to preside at quarterly meetings."

A policy dealing with educational problems was slowly evolving in the church, and it was voted that: "The Board of Managers of the Educational Society shall take charge of all the schools under Connectional control, and it shall not be lawful for any one to organize or establish a school anywhere to be supported by the Wesleyan Methodist Church which does not first have the endorsement of the Wesleyan Educational Society."

Miltonvale Wesleyan College at Miltonvale, Kansas was established during the quadrennium. The founder and first president was Rev. Silas W. Bond. An administration building was built during the summer of 1909; school opened September 6, 1909 with an enrollment of sixty students from eight states. The number was increased to one hundred forty-four before the close of the school year. The assets were \$48,010; liabilities \$1,470. The liabilities of Houghton College, which caused much concern four years before were greatly reduced during the quadrennium. The sum now stood at \$10,374 in the Treasurer's report.

The Missionary Secretary said in his report on Central College: "The school is in fine shape, is doing a good work and I ask that it be given your most hearty support." A dormitory for boys was built during the quadrennium. On the resignation of Rev. S. W. Bond as Educational Secretary, Rev. E. D. Carpenter was engaged by the Book Committee in this office. He continued as pastor at Lisbon, New York and as president of his conference, and gave such time as he could to raising finances for Houghton College, which made a good showing of reduced liabilities.

The Board of Review elected by the previous General Conference reported on six cases on which they had rendered a decision. In later times many problems such as were considered by this body in this quadrennium found their way through correspondence either to the president of the General Conference, or to the Book Committee or its officials. The conference voted that decisions rendered by the president during the interim on interpretation of the Discipline should stand as authority in the case unless disapproved by the Board of Review and the General Conference.

Rev. E. Teter, Missionary Secretary, reported as his main care during the quadrennium the supervision of foreign work in Africa and India and building up the work in the mission conferences of the home field.

A movement was started at the Stoneboro Pennsylvania camp meeting in August, 1908, looking toward the opening of mission work in India. Rev. A. T. Jennings, who was present as one of the evangelists, carried the report to the next meeting of the Executive Board, which passed a resolution favorable to the project, and received the money raised at Stoneboro, something over \$300. In 1909 Rev. and Mrs. Albert E. Ashton of India, formerly identified with the Vanguard work presented a proposi-

tion to the Missionary Secretary to enter the employment of the Wesleyan Methodist Church and to bring with them the land they had personally acquired in India, and a school. The Missionary Secretary said of this work: "After a full investigation and a satisfactory agreement with the Vanguard people we accepted the offer and elected Rev. Albert E. Ashton as Superintendent. The work is in good condition. We have only three workers there as yet, that we pay for work, but there are several who are working under the direction of Brother Ashton known as associate workers. This condition of things has grown out of the way the mission came to us."

During the quadrennium, the church lost by death one of its most faithful Connectional officials in the person of the Agent, Rev. James Henry Bowen. Owing to failing health his resignation was placed in the hands of the Book Committee in the annual meeting in June, 1908, and on the same date Rev. W. J. Seekins, president of the Indiana Conference, and a member of the Book Committee, was elected as his successor.

Mr. Bowen was born in South Dansville, New York January 17th, 1866. He was one of eleven children, was converted at the age of fifteen in the home church at Haskinville, New York under the pastoral labors of Rev. J. L. Cook. He was graduated from the Geneseo Normal school in 1890, and for several succeeding years he taught school in his native state. His pastoral charges began with the pastoral care of the Wesleyan Methodist Church at Haskinville in 1893, followed by some years spent at Seneca Falls, New York and on the Elkland circuit in Pennsylvania. He was married to Miss Philinda Sprague in 1892. After the death of Mr. Bowen his wife returned to her profession as a school teacher and for many years has been an efficient member of the faculty of Houghton College.

In June, 1905, he was engaged by the Book Committee in the newly created office of Assistant to the Agent, Rev. A. W. Hall. This proved to be a difficult office to fill, but he acquitted himself with great satisfaction to the Church at large. His abilities and deep sincerity earned the commendation and good will of those best acquainted with the office work in Syracuse, and on the resignation of the Agent in March, 1907, he was elected Agent. The General Conference in October, 1907, continued him in this office.

During the winter that followed the impairment of his health became serious and his resignation was handed to the Book Committee in June of 1908. Speaking of this fact, the Editor said in the article from which we are quoting: "Few, even of his friends, were aware how hard he worked. It is the opinion of his physicians and his family that he laid the foundation for his final breakdown in overwork several years ago, especially while pastor of the Elkland circuit, where he had seven appointments, built a church and a parsonage, and attended to the details of that great circuit with the closest care and conscientiousness. His work as Assistant Agent was arduous, and rapidly took on a character which taxed his powers to the utmost. Had he or his friends known of the insidious disease which was sapping his life, he might have been spared this terrible load, but it was not apparent either to himself or to any one else that he was being taken captive by an incurable disease." The disease was finally diagnosed as some form of meningitis.

In the summer following his resignation he became paralyzed and died August 30th, 1908, at the farm home of his mother near Hornell, New York. In his last illness his mind wandered back to his ministerial and official labors and his delirium took on the pathetic but heroic strain of conducting religious services, composed of Bible

reading, preaching and exhorting an invisible audience, urging sinners to seek salvation. Like the ardent soul-winner, the ruling passion of his life was strong in death. Mr. Bowen was capable of great perseverance in any task to which he set his hand, and was unswerving in following any course he understood to be his duty.

The Agent and Treasurer's report revealed that strenuous efforts had been made to locate the losses in the Connectional business and correct them. At the beginning of Mr. Seekins' administration as Agent the Book Committee engaged an expert accountant for the purpose of making an authoritative audit, and also to establish a more adequate system of bookkeeping, including a cost system in the Publishing Association. This revealed that the cost of issuing the *Wesleyan Methodist* at one dollar per year involved a deficit of two thousand dollars annually. The price had been raised to \$1.50 per year late in the quadrennium without much increase of total revenue, owing to a larger number of lapsed subscriptions. A new campaign for an enlarged subscription list was ordered by the conference.

The Agent studied the whole plant carefully in the revelations made by the yearly reports and important savings were made. An Electrotpe Foundry had been established in the basement rooms at considerable expense some years before. It stood idle for some time and then was rented to a firm, on terms that included power, light, water and use of the machinery for the sum of forty-one dollars per month. It was found that the power alone furnished to the firm cost more than the rent. A new contract was made that stopped this loss and brought in a small income as rent. Other savings were reported in the power plant, in the proof reading department and other items, but the accumulated obligations were serious, and Mr. Seekins recommended the sale and relocation of



REV. W. J. SEEKINS
Publishing Agent, 1908-1913

[Plate Eleven]

the Publishing House as the most practicable way of meeting the mortgage and other current liabilities. The same proposition was advanced by Rev. E. Teter in connection with the appearance of a delegation of fifty-five persons from Sheridan, Indiana to speak for their city as a suitable location of the Publishing House. Rev. F. J. Wilson recommended Cedar Rapids, Iowa as a suitable place. At a later time in the session addresses were heard recommending Fairmount, Indiana and Miltonvale, Kansas as suitable locations for the Publishing House in the event of its removal from Syracuse.

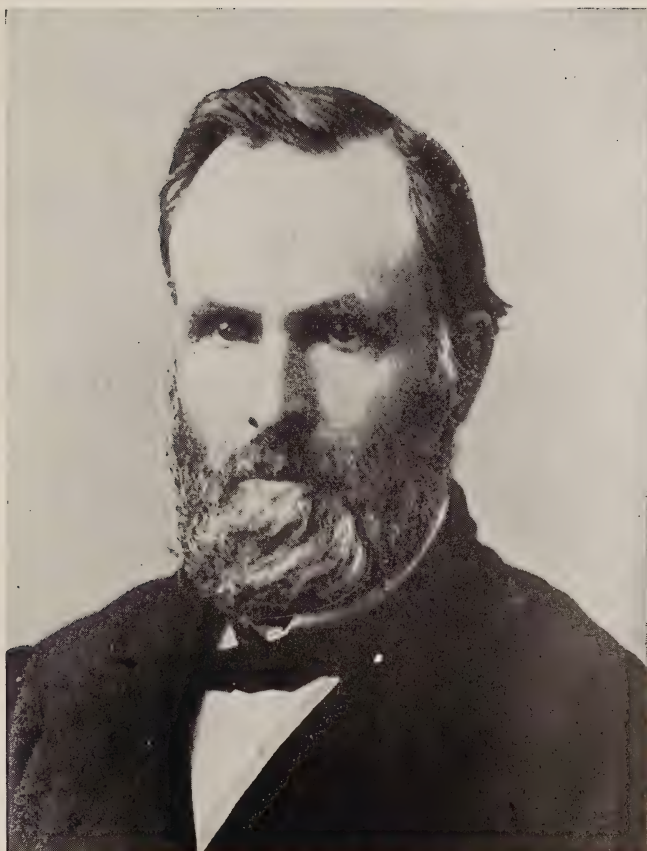
The matter was referred to the following committee elected for this purpose: E. Teter, H. S. Abbott of Kansas, F. J. Wilson of Iowa, E. G. Dietrich of New York, and Fleming Perrine of Pennsylvania. Their findings were to be reported to the Book Committee for their approval and direction.

Rev. H. T. Besse had become dissatisfied with the manner in which the funds had been handled in his annuity contract with the Church, and a settlement was finally reached at the Book Committee meeting of June, 1910. The money known as the "Besse Fund" consisted of a sum amounting to \$91,454 which came into the hands of the Wesleyan Methodist Connection as a holding corporation in two contracts, by which Rev. and Mrs. H. T. Besse were to receive a lifetime annuity of five per cent interest. The report of a final and amicable settlement appeared in the *Wesleyan Methodist* of July 6th, 1910 over the joint signatures of Mr. Besse and the Book Committee. By the terms of this settlement Mr. Besse agreed to contribute as a free and permanent gift the sum of \$15,000, which had been invested in the construction of the Girls' Dormitory building at Houghton, New York and on the return of the remaining assets of the "Besse

Fund" as revealed in the Treasurer's report it was agreed to annul the contract.

A certain part of the Besse Fund had come in the form of real estate in California, where Mr. Besse lived during the latter part of his life. These properties were accepted on an appraised valuation that was supposed to be conservative. Other items were mortgages on real estate in the same state and quantities of Mr. Besse's books, his own writings. It was found impossible to make these funds yield the interest charges due to Mr. Besse and carry in addition such maintenance charges as taxes, insurance, repairs, agent's fees, clerical expense, etc. During the year from June, 1909, to June, 1910, the sum of \$4,572 was paid to him as his annuity. In addition the sum of \$2,805 was needed for maintenance which raised the expense account to \$7,377. During that year the money actually bearing interest was \$40,866. No other sources of income appeared from which to collect the carrying charges during the life of the annuitant, and since it was not agreeable to further reduce the original capital the Book Committee, through the services of Mr. Fleming Perrine of Pennsylvania, after several days devoted to consultation with Mr. Besse concluded a settlement on the terms mentioned.

At this conference a report was heard on the proposed union of the Wesleyan Methodist and the Free Methodist Churches. In the initial stages Bishop W. R. Hogue of the Free Methodist Church and Rev. A. T. Jennings of the Wesleyan were the main sponsors of the movement. Rev. J. S. McGeary, the fraternal delegate from his church at the General Conference of 1907 reported that their body had selected four members to sit in a joint commission composed of Bishops W. A. Sellew, W. T. Hogue, B. R. Jones and Rev. T. B. Arnold. The Book Committee acting for the Wesleyan Methodist



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Church appointed Rev. A. T. Jennings, Rev. E. Teter, Rev. W. J. Seekins, Rev. P. B. Campbell and Mr. E. G. Dietrich. Two meetings were held by the Joint Commission during the quadrennium, the first in Jackson, Michigan, beginning December 29th, 1908, and the second in Fairmount, Indiana, beginning July 6th, 1909. Some days before the time of the second meeting Bishop W. A. Sellew met with an accident and he was not present, and at noon of the first day of the Fairmount session Bishop Hogue suffered a severe stroke of paralysis. He was unable to attend any further meetings. Preparation had been made for this second session of the Joint Commission by having papers written by the various members on the points of difference in the polity and standards of the two churches, but owing to the absence of two members as indicated above, the report states, "These papers are still on file and have received no further consideration." Bishop Hogue in his history of the Free Methodist Church says:

"The Committees were appointed from the two bodies, and met several times during the following quadrennium. The meetings were very fraternal, and in the most friendly way all questions were freely discussed bearing on the question of federation and possible union in the more remote future. At the next session of the General Conferences of the two denominations the same committees were reappointed; but partly owing to the illness and death of A. T. Jennings, chairman of the Wesleyan Committee, and the protracted illness of W. T. Hogue, a prominent member of the committee from the Free Methodist Church, and partly for other reasons, further action was postponed."

Important developments were sponsored by the Committee on Sunday-schools, of which Rev. T. P. Baker was chairman, and which were adopted by the conference, A

complete system of supervision was set up composed of the Book Committee as the Connectional or General Sunday-school Board, with the Editor as Connectional Sunday-school Secretary. An annual Conference Sunday-school Board was also authorized with a Conference Sunday-school Secretary as its executive officer, and provision was made that each Sunday-school should be under the supervision of a local Sunday-school Board, with the pastor as chairman *ex-officio*. It was stated that the pastor shall have general superintendency of the Sunday-schools of his charge and "in this relation shall attend the services of the Sunday-school as regularly as possible and assist in conducting the same." Attention was given to the internal organization of the Sunday-schools of the Connection with provision for grading in the six standard departments, and there were added provisions for the auxiliaries—the Cradle Roll and Home Departments. Teacher Training was authorized under the joint supervision of the General and Annual Conference Sunday-school Boards.

The Book Committee was composed of the following persons: ministers, A. T. Jennings, E. Teter, W. J. Seekins, *ex-officio*, E. D. Carpenter (New York), S. A. Manwell (Michigan), J. R. Babcock (Pennsylvania), H. W. McDowell (New York), F. A. Butterfield (Iowa), T. Ford (Kansas); laymen, E. G. Dietrich (New York), L. H. McMillen (Ohio), J. Lawrence (Georgia), J. M. Hancock (South Carolina), D. L. Shideler (Indiana) and J. A. McIntosh (Canada).

During the quadrennium a proposition had been raised among the conferences to make the non-use of tobacco a test of membership. Since this was a question involving constitutional law it could be changed only by concurrent action of a two-thirds majority vote of the voting membership of the General and several Annual

Conferences and the local churches. J. Lawrence, committeeman on report of the vote stated that the action was carried in the local church vote by 2,207 for and 505 against, in the Annual Conferences, 282 for and 38 against. The General Conference then proceeded to ballot on the question with the result that 43 voted for and 23 against. The presiding officer declared the amendment lost, lacking one vote in the General Conference of the two-thirds majority required. It should be said that this vote was taken late in the session on the last day, and after a number favorable to the amendment had left. In particular, Rev. E. Teter had been called away to attend a court hearing at Noblesville, Indiana, in which the denomination had a large financial interest. The amendment appeared again in the succeeding General Conference where it carried.

A petition was presented by Rev. J. S. Willett of the Syracuse Conference and a similar one by Rev. J. S. French from the Rochester Conference asking for the privilege of uniting these two bodies. This was granted and the new body was to be called "The Central New York and Pennsylvania Conferences." Later the name was changed back to Rochester Conference. The territory was fixed by removing the boundary line between the two conferences.

Nineteenth General Conference

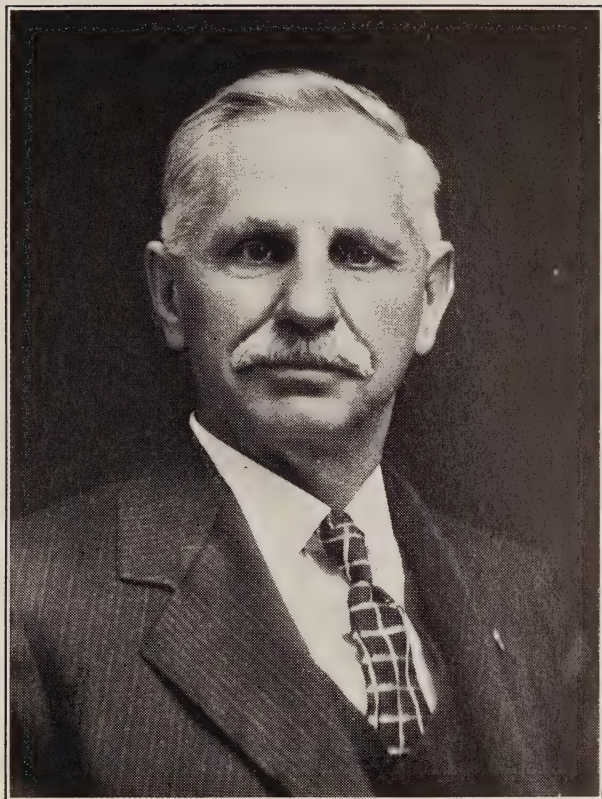
The Nineteenth General Conference was entertained in the commodious housing facilities of Houghton College in Houghton, New York. President Eber Teter called the conference in session on Wednesday, June 23rd, 1915 at 2 P. M. It closed June 30th. Twenty-five Annual Conferences were represented by an enrollment of forty-seven ministerial and forty-three lay delegates. Africa and India were listed as mission conferences with

missionaries present as delegates. The president's opening address urged the necessity of adherence to the will of God, breadth of vision and coöperation in order to secure the right results. President J. S. Luckey of Houghton College, who had lately completed a tour of the Holy Land, presented the presiding officer with a gavel brought from Jerusalem. The devotional services conducted in the first meeting at suitable intervals included a testimony meeting in charge of Rev. J. Hester of Indiana, devotional services in charge of Rev. P. B. Campbell of the Allegheny Conference, Rev. W. Pinkney of Illinois and Rev. W. M. Lee of Georgia and a communion service conducted by Rev. S. A. Manwell of Michigan. The election of officers resulted in the reëlection of the President. Rev. J. J. Coleman, who had served as an efficient secretary for many years declined reëlection, and Rev. E. F. McCarty of Michigan was elected secretary. Rev. E. D. Carpenter and Mr. J. Lawrence were reëlected vice-presidents.

Death of A. T. Jennings

During the quadrennium the Church met with an outstanding loss in the illness and death of the Connec-tional Editor, Rev. A. T. Jennings. For a period of two years or more previous to his resignation from office in March, 1913, Brother Jennings suffered much from an illness that was not successfully diagnosed. In September, 1913, doctors at the Clifton Springs Sanatorium pronounced his disease cancer of the stomach, and though a day of prayer was called throughout the Church immediately for his recovery, this was not realized, and his death took place at his home in Houghton, New York on March 24th, 1914 in his fifty-sixth year. "I have kept the faith" were his last words consciously spoken.

Arthur T. Jennings was born July 21st, 1858 at Kin-



REV. E. D. CARPENTER
President General Conference, 1927-1934

[Plate Thirteen]

ney's Corners, Yates county, New York, the son of Rev. William and Mrs. Cynthia Jennings. His father was a Wesleyan Methodist minister who died in 1865, leaving the mother with four children, the eldest being eight years of age. His school privileges were limited, but so well did he apply himself that he was able to teach his first term of school at the age of sixteen, and in this profession he continued until he entered the active ministry of the Wesleyan Methodist Church at the age of twenty. His first pastoral charge was at Ontario, New York. During this pastorate he was married to Miss Ettie Holcomb in 1884. His next pastorate was in Seneca Falls, New York where he continued until October, 1891, when he was elected Connectional Editor at the Thirteenth General Conference. He was a member of the succeeding General Conferences until 1911, six in all, and was reelected to the Editorship at each session, making the years of his service as Editor twenty-one years and five months, the longest period of editorial work ever performed in the denomination.

While living with his mother at Benton Center, New York he was converted at the age of fifteen under the labors of Rev. F. A. Countryman. In his matured ministry he was an able and personal exponent of the experience of entire sanctification. He traveled extensively during the years of his official life in conference visitation, and as an evangelist in many of the great camp meetings of the denomination, where his ministry in holiness evangelism was greatly blessed of God and was well received.

In personal appearance Mr. Jennings was a large man, with a genial countenance, a commanding presence, a rich and well modulated voice. He had a genius for friendship and was especially helpful in his wide acquaintance with young men. He was endowed with keen discernment, and his ability in analyzing human nature, as

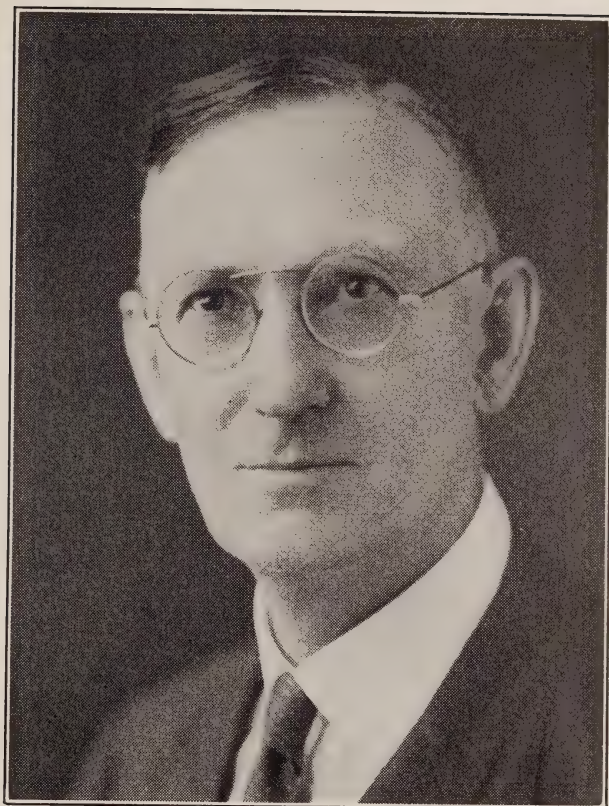
well as the multitude of moral issues of public life made his administration as Editor very successful.

Memorial services were held at the General Conference of 1915 in charge of Rev. H. W. McDowell, Rev. P. B. Campbell and President J. S. Luckey. Quoting from a part of the memoirs read by this committee and adopted by the conference we read:

"Brother Jennings was a writer of rare ability. He had the faculty of saying what he desired clearly, concisely, and with a dignity of utterance and courteous regard for the opinions of others that placed his writings in the sphere of the utmost sincerity. His supreme aim was to build up the Church in spirituality, his central theme being "Holiness unto the Lord." He was one of the ablest expositors of this great central doctrine of redemption, and as a preacher was fearless, radical and thorough, yet kind, humble, brotherly and very considerate for the feelings and interests of others. His ability as a preacher made the demands for his services very great. . . . In addition to these labors he held important offices in the Church in connection with its business management, being a member of the Book Committee for many years;

"Therefore, be it resolved by this General Conference, at which his presence and wise counsels are missed the first time for so many years, that we record our appreciation of his noble Christian character, of his great service for the Church of his choice, mourn with his family his early death, and that we renewedly devote ourselves to Christ for the continued prosperity of the cause for which, for Jesus' sake, he gave his life."

On receipt of the resignation of Mr. Jennings a special session of the Book Committee was called at Syracuse, which met March 27, 1913, acted on the resignation and the following day elected Rev. F. A. Butter-



REV. F. A. BUTTERFIELD

Connectional Editor, 1913-1927
Sunday-school Secretary and Editor, 1927-1931

field of Iowa to the office of Connectional Editor. He was pastor of the College church at Miltonvale, Kansas at the time of this election, and by natural endowment and acquired ability Mr. Butterfield was well qualified to fill the vacancy.

In the summer of 1913 the Agent and General Treasurer, Rev. W. J. Seekins tendered his resignation to the President of the Book Committee, Mr. E. G. Dietrich, who called a special meeting of the Book Committee to meet September 25, 1913, the date the resignation was to take effect. In the same issue of the *Wesleyan Methodist* that reported the special meeting and the election of his successor, Mr. Seekins said in part: "For five years I have invested the asset of my strength and ability in bearing the burdens and doing the toil of this office. At the beginning of the present fiscal year I had no thought of being in the nervous condition in which I found myself a few weeks later. . . . I sought to throw it off but could not. . . . After careful and prayerful waiting on God my convictions were as clear to say 'no' and resign as they were in the beginning to say 'yes.'"

His administration in office and in the very extensive travels required of the Publishing Agent during those years was of great benefit to the Connection, and the good wishes of the Church followed him as he again entered upon active duties in the Indiana Conference in the fall of 1913 as a conference evangelist. Mr. Seekins was born in Hadderham, England in 1861 and in early childhood came with his family to America, settling in Lockport, New York, where he was converted, and later, during a revival meeting held in Chestnut Ridge Wesleyan Methodist Church entered into the experience of entire sanctification. He was educated in the grade and high school of Lockport, and had the distinction of being the first student residing outside the village of Houghton to

sociation showed, not a loss, but a small business gain in the profit and loss statement, while the assets showed a gain of \$4,455 in the first four years. The liabilities, however, were still over twenty thousand dollars, including a mortgage on the property of \$10,208 and several large loans from other corporations. Other pressing liabilities had been met in the preceding year by the loyal support given by the Church to two appeals by the Agent in which \$6,140 was brought in as loans on certificates of indebtedness, and a little later \$6,464 was realized in the "Seventy-years-ago" campaign of gifts for the Publishing Association. The Publishing business was now entering on a period of balanced accounts and prosperity, and as an expression of satisfaction in good work well done Mr. Willett was reëlected in every succeeding General Conference to the date of this writing, making the longest incumbency in this office in the history of the Church.

As we have observed, the return of the Besse annuity contracts reduced the volume of assets in the Wesleyan Methodist Connection to less than two thousand dollars. In other institutions the Treasurer reported: for Houghton Seminary a gain of \$7,740; for Miltonvale College a gain of \$14,529; for Central College a gain of \$2,885; for Home Missions a gain of \$4,344; for Foreign Missions, a gain for Africa of \$5,403, and for India a gain of \$6,508.

The Book Committee for the new quadrennium was composed of the following members: ministerial—E. Teter, F. A. Butterfield and J. S. Willett, members ex-officio, S. A. Manwell (Michigan), H. W. McDowell (New York-Lockport Conference), E. D. Carpenter (New York-Champlain Conference), P. A. Miller (Kansas), William Pinkney (Illinois), L. L. Folger (South Carolina); laymen—L. H. McMillen (Ohio), E. G. Dietrich (New York-Rochester Conference), Fleming Perrine (Pennsylvania-Allegheny Conference), Jasper

Hester (Indiana), Joe Lawrence (Georgia), O. S. Balingier (Wisconsin).

Mention has been made of the Dollar Plan of church benevolences which served the purpose for a time, but which was eliminated from the Discipline as a result of action taken at the General Conference of 1907. In the General Conference of 1911 the Budget system was voted as a new policy. With some modifications it is still the general financial plan for the support of the Missionary and Educational enterprises of the Church. The Book Committee in the annual meeting allocates to the several Annual Conferences the raising of the sum of money needed to finance these enterprises, based on the needs of the work as proposed by the Missionary Secretaries and the schools. The Budget system was given considerable publicity in the columns of the *Wesleyan Methodist* during the quadrennium, and also in the conference session in the report of the Budget Committee headed by President J. S. Luckey of Houghton Seminary which said: "For four years this plan has been in operation and is now past the experimental stage. It has helped to bring system out of chaos, to place the finances of the denomination on a much firmer foundation, and to restore confidence in all branches of our work." It was voted that "it is the judgment of the Wesleyan Methodist Connection that the law of tithing is Scriptural and that God requires all His people to pay Him the tenth of all their increase." The Duplex Envelope System was commended to pastors wherever they might find it practicable.

An important item of legislation considered early in the session was the report of the committee elected by the previous General Conference to define Constitutional Law and also Statutory Law in relation to our Church polity and to classify the legislative problems most likely to arise in the Connection. This Committee was com-

posed of E. Teter, E. G. Dietrich, P. B. Campbell, J. S. Luckey and A. T. Jennings (deceased). The report is what now constitutes the section of the Discipline on Constitutional and Statutory Law to which the reader is referred for a comprehensive view of the question. It is generally conceded that it was a difficult subject well handled.

The question of making the non-use of tobacco a standard of full membership came up for consideration again and this amendment was passed by a vote of fifty-five yeas to fifteen nays. Since it involved a change in constitutional law it was sent down to the Annual Conferences and local churches, from which a report was to be made to the General Conference President by January 1st, 1917.

An effort to make Connectional officials ineligible for membership on the Book Committee failed to pass. A new type of legislation was proposed by a series of resolutions which stated that certain restrictions should become "a part of the unwritten law" of the Connection. The first resolution would limit the election of Conference Presidents to four consecutive terms of one year each; the second limited the General Conference President, Connectional officials and members of the Book Committee to two terms in succession. These resolutions were laid on the table by a vote of thirty-four to twenty-nine.

For some time there had been a growing concern for more effective evangelism in the denomination. This conference approved of a plan that had been advanced and gave it a place under the patronage of the Connectional Missionary Society. It was in brief the recognition of general evangelism by issuing credentials to a selected and approved list of evangelists to work at large in the Connection. This plan did not anticipate a guaranteed support, except by special contract with the Mis-

sionary Secretary. We observe in the records that the first men engaged in the contract arrangement were Rev. E. R. Dodd for work in the northwest and Rev. J. A. Clement for work in the south.

In the previous General Conference the Course of Study had been extended from a three year course to four. This was the most radical change made in many years. The number of books to be studied was raised to nineteen, with twenty-five to be read. The changes made in 1915 were mainly replacement of text books, continuing the Committee on Course of Study throughout the quadrennium and the election of a committee to prepare uniform questions on the Course of Study. Rev. J. J. Coleman, Prof. J. O. Baker, Prof. F. C. Hill, and Prof. H. C. Bedford were named to serve in this capacity. The number of elders in the Committee of Itinerancy and Orders in the Annual Conferences was raised from three to four.

Licentiates in the Annual Conferences who have been appointed to definite active work were granted the privilege of voting in the session of the several Annual Conferences on all questions, except election to Elder's Orders and passing the character of an elder when a vote is required.

A proposition to elect a Connectional Sunday-school Secretary and Editor was read and referred to the Book Committee. This office was recognized by the General Conference of 1911 as part of the duties of the Connectional Editor. The change intended did not materialize until later, when it was incorporated into the plans for aggressive advancement in the General Conference of 1919. The importance of adopting approved Sunday-school methods was urged in harmony with deep spirituality and our doctrines as a Church as the concluding

paragraph of several items on advancing Sunday-school work.

Members in full connection were reported to be 19,678; associate members, 888; Sunday-school enrollment, 26,686.

CHAPTER XIV

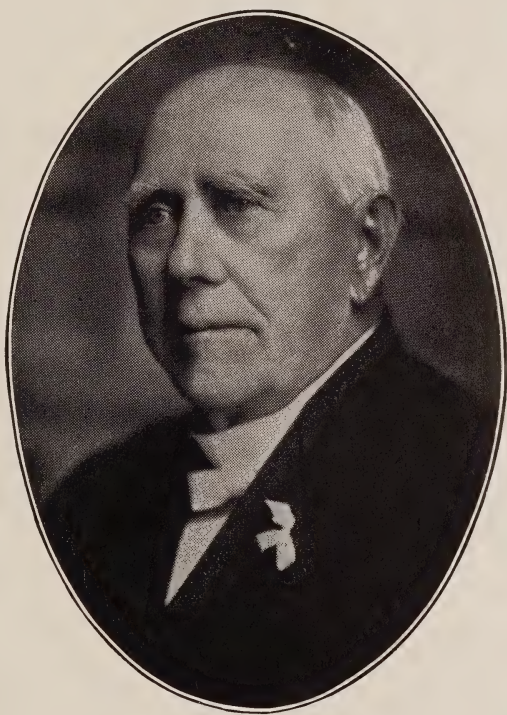
THE CHURCH OF TODAY

The Twentieth General Conference was held on the commodious camp ground at Fairmount, Indiana, June 25th to July 1st, 1919. Twenty-five Annual Conferences were represented, with the names of forty-four ministerial and forty lay delegates entered on the roll. The conference was called to order at 2 o'clock P. M. by the President, Rev. E. Teter. This session was marked by an aggressive spirit, confidence in the future of the Church and much unity and joy in Christian fellowship.

The religious services and platform meetings were of special interest. The Secretary, Rev. E. F. McCarty, wrote of these meetings, "While the General Conference is held, primarily, for the purpose of transacting business, yet it is composed of ministers and representative lay members of our churches who take delight in setting forth in services, specifically spiritual, the standards of faith for which the Church stands. The committee on religious services made ample provisions in the program for such meetings."

On the second day of the conference session a special order of the day was made for religious services, the speaker to be Rev. Aaron Worth of the Indiana Conference. Since this was the last occasion in the life of Mr. Worth of addressing the General Conference, it seems fitting to turn aside from the recording of business matters to tell somewhat of this discourse.

The conference reporter who was the writer of this history, said of this occasion: "At 10:30 A. M. Rev.



REV. AARON WORTH

Aaron Worth, the 'Grand Old Man of Indiana' preached on the theme, 'The Rejected Stone,' using as a text Matthew 21:42. For sixty-six years he has been preaching an uncompromising gospel, a noble record of service. He is eighty-four years old and the only person now living, so far as is known, who attended the first General Conference, which he did as a child and which was held in Cleveland seventy-five years ago.

"It is impossible to do justice in reporting this sermon. The flow of his well-rounded and eloquent sentences, the richness of his voice, mellowed by life's winters, the joyfulness of his spirit, as, for half an hour this Father in Israel poured forth a rich and unctuous gospel, all united in making it a very impressive service.

"He spoke of Christ; poor, poorer than we shall ever be, born in another man's barn, buried in another man's tomb. Christ the great corner stone offered Himself to His nation and church, but was rejected to their eternal loss. He was a precious stone, a tried stone, a living stone. His enemies tried to kill Him, and they did, but the third day He arose, abounding with immortal life and rode to the skies with death chained to His chariot wheels.

"He illustrated his truths by incidents from his own experiences as a champion for the freedom of the slave, prohibition of the liquor traffic and woman's suffrage, all at first rejected but later successful."

Before the time arrived for the election of Connectional Officials, J. S. Luckey, after some explanatory remarks moved that the new Book Committee be constituted a nominating committee of Connectional officials. The motion was amended by changing the word "new" to "old" and passed by a vote of fifty-six to twelve. The motion prevailed that this Board should be authorized to nominate officials for new Connectional offices, provided they should be created.

The report of Rev. J. S. Willett, the Publishing Agent and Treasurer was an account of splendid accomplishments in the administration of his official duties. The liabilities of the Publishing Association, which were over \$20,000 in 1915, were now reduced to \$2,344. This achievement was due to the gifts of the people in the "Liberty Drive," amounting to more than \$11,000 for the payment of a mortgage against the Publishing House, and a successful business administration during the quadrennium. The gifts for missions during the quadrennium amounted to \$27,509 for home and \$119,084 for foreign missions. The total assets of the three colleges were \$219,178, liabilities amounted to \$29,771. In connection with the Agent's report the burning of the papers representing the mortgage was performed by the Agent, while the audience arose and heartily sang the Doxology. He was reëlected, as was also the Connectional Editor, Rev. F. A. Butterfield.

Rev. Eber Teter, Missionary Secretary, in his report called on representative mission workers from the various fields to speak, and concluded with recommendations and a farewell address. His work as Missionary Secretary had covered a period of nineteen years. Advancing age and inability to withstand the toils and changes of much travel brought him to the decision to decline reëlection. He was greatly loved and respected throughout the denomination; and while it was conceded that old age will come and call the toiler in from the field, his retirement was contemplated with great regret. Many spoke of him as the "Grand Old Man of the Church." His recommendations advised the election of two Missionary Secretaries, one to devote his time to supervising the home work and the other the foreign work.

These propositions were considered carefully by the nominating committee, and their recommendation was the



REV. T. P. BAKER

General Missionary Secretary, 1919-1923
Home Missionary Secretary, 1923-1934

[Plate Seventeen]

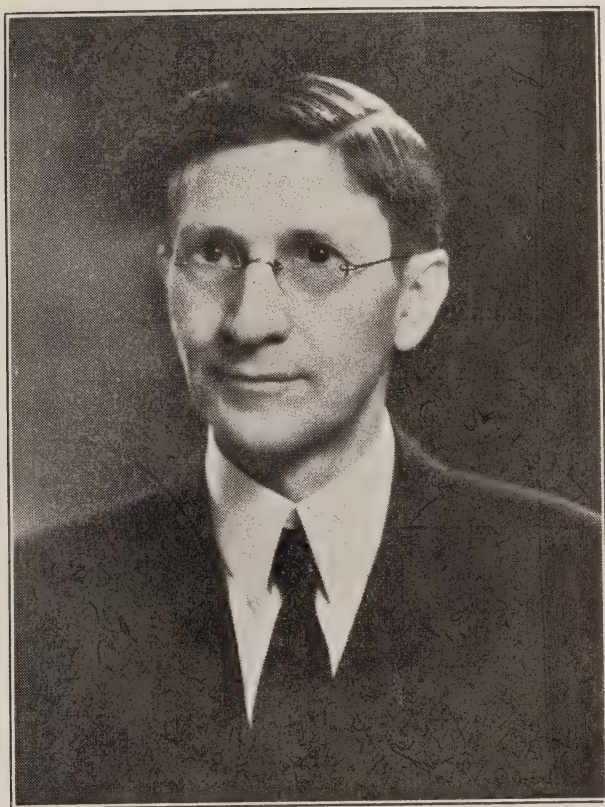
election of a General Missionary Secretary by the General Conference, with an assistant chosen by the Book Committee. This plan was approved by the conference, and Rev. T. P. Baker of Indiana was elected Missionary Secretary. At the time of his election Mr. Baker was president of the Indiana Conference, in which office he served eleven consecutive years. He was thus the third president of his conference to be called by the Church to a Connectional position. His experience in the practical and successful church extension program of the Indiana Conference as a traveling officer, evangelist and church founder made an excellent training for the larger field of similar activities in superintending the missionary interests of the denomination, which calls for extensive travel, ability as a promoter and much loyalty to the best interests of the Church and its spiritual welfare.

For some time there had been a growing sentiment in the Church that the administration of the General Sunday-school Department of the denomination should receive more attention than it was possible to give it by the General Sunday-school Secretary, when this office was combined with the duties of Connectional Editor. The committee on Sunday-schools headed by Rev. F. S. Lee strongly urged a new program of leadership in this important field. The matter of making this office a separate Connectional position was referred to the Book Committee, acting as a special body on nominations, with the result that the writer of this history was nominated to the position and was elected by the vote of the General Conference. Making the report of election to a general office in the Church the occasion of saying who he is and where he has been in the Master's service the following life sketch is introduced. I. F. McLeister was born April 22, 1879 in a farm home in Indiana county, Pennsylvania, the eighth child of James and Elizabeth (Campbell) Mc-

Leister. His grandfather, Rev. Joseph Campbell, was a pioneer Wesleyan preacher in his native state of Pennsylvania, and later in Illinois and Kansas; thus he represents the third generation in his family devoted to the Church. An early conversion, a definite experience in entire sanctification, student days in Purchase Line Academy and in Houghton Seminary, seven years as a teacher and sixteen years in the ministry in the Allegheny Conference were experiences of life preparatory to answering the call of the Church to Connectional office.

The Book Committee elected to serve in the next quadrennium was composed of the following: ministerial members—F. A. Butterfield, J. S. Willett, T. P. Baker, ex-officio, E. F. McCarty (Michigan), Charles Sicard (Lockport), E. D. Carpenter (Champlain), P. A. Miller (Kansas), W. L. Thompson (Indiana), J. A. Clement (North Carolina); laymen—L. H. McMillan (Ohio), E. G. Dietrich (Rochester), Fleming Perrine (Allegheny), O. N. Carnahan (Illinois), O. S. Ballinger (Wisconsin), J. Lawrence (Georgia). On the recommendation of the Agent and Treasurer the Conference voted to change the date of the annual Board Meeting from June to February, and to close the fiscal year December 31st instead of May 31st. This change relieved the Executive Board of the serious responsibility of voting on the employment of teachers in the schools of the Connection in the February meeting and the budget of Connectional expenses.

At a meeting of the Book Committee held at Fairmount after the close of the General Conference, nominations were considered for the new office of Foreign Field Secretary, and Rev. E. F. McCarty was elected to this position. Mr. McCarty was educated at Houghton Seminary and at Hope College in Michigan, from which he was graduated and took up pastoral work in the Michigan



REV. I. F. McLEISTER

Sunday-school Secretary and Editor, 1919-1927
Connectional Editor, 1927-1934

Conference, where he labored eleven years in the pastorate and three years as president of the conference.

It will be remembered that the circulation of money was free, prices were high, times were good in this period that immediately followed the World War. Churches were making plans for great financial drives, and partly to protect the resources of the denomination from being scattered in the numerous campaigns for money sponsored by other bodies, and as an expression of the altruism of the times, a "Forward Movement" was inaugurated with a goal of one million dollars. The following were the beneficiaries proposed: Education and Missions, \$400,000 to each; Ministerial Pensions, \$100,000; General Evangelism \$75,000; Sunday-school work, \$25,000. An extensive campaign of literature on the subject was launched under the direction of Rev. E. F. McCarty, who was made Executive Secretary, and some finances were gathered in before the first post-war depression set in, but the plan was abandoned during the quadrennium and was replaced by the general plans of the budget system of finances which had proved to be reliable and productive of great good. Under the able presentation of the Committee on Budget, headed by Mr. J. E. Comer of the North Carolina Conference, the Storehouse Plan of gathering in the tithes was approved by the conference.

The amendment to make the non-use of tobacco a test of membership voted at the preceding General Conference was reported as failing to pass by a two-thirds majority in the local churches, where the vote as reported was 2491 for and 1310 against. The vote lacked 43 to carry. The Annual Conference vote was 295 in favor and 133 against. The amendment carried in the Annual Conferences.

A subject of great interest was the contemplated opening of a college within the bounds of the Indiana

Conference under Connectional control. Endowment funds to the amount of \$100,000 had been raised in cash and notes by the Indiana Conference and in addition a suitable building was to be secured.

Members in full connection were reported to be 19,818; associate members, 774; Sunday-school enrollment, 30,193.

Twenty-First General Conference

The Twenty-First General Conference held its session on the Fairmount, Indiana camp ground, June 27th to July 3rd, 1923, with Rev. Eber Teter, President, Rev. E. F. McCarty, Secretary and Rev. T. P. Baker and Mr. J. Lawrence, Vice-presidents. These officers were all reëlected. Twenty-seven Annual Conferences were reported, including Africa and India, in the foreign field and the Middle Atlantic States Conference, which was organized in April, 1921, and the Kentucky Conference, organized in April, 1923. Fifty ministerial and forty-seven lay members were enrolled.

The report of the Publishing Agent and Treasurer, Rev. J. S. Willett, showed a total gain in assets amounting to \$444,164 in the property of the Connection during the quadrennium. The Publishing Association reported a business gain of \$20,883, of which \$14,183 was appreciation in the appraisal value of the real estate in Syracuse. Gifts for missions had been very generous during the quadrennium, amounting to \$43,989 for Home Missions and \$198,777 for Foreign Missions. A Mission in Tokyo, Japan was opened during the quadrennium by Rev. and Mrs. M. A. Gibbs of the Allegheny Conference in the fall of 1919.

In the field of general education the Church, through its four colleges, reported receipts aggregating \$467,099. The total liabilities were \$35,533, of this sum the liabili-

ties of Marion College were \$24,076. In the General Conference of 1919, when the agreements between the trustees of the Indiana Conference and the General Conference were under consideration, it was proposed to build up a unified educational system consisting of the four colleges advantageously located, all having their legal title in the hands of the Wesleyan Methodist Educational Society. By adopting the report of the Committee on Education in 1919 the Conference voted to levy on the budget of income of the three schools already in existence, Houghton, Miltonvale, and Central, should the income of Marion College not be adequate to cover its running expenses. In keeping with this agreement the Book Committee, acting in the capacity of the Wesleyan Educational Society, had levied the sum of twenty thousand dollars on the membership of the Church at large under the title "The Marion College No-Retreat Fund," in addition to the regular budget for education. Some sections of the Church responded loyally to this appeal, and it was extended over several years, but fell short of the amount needed by a considerable sum.

It was now apparent that the proposed system of supporting the four colleges by a general budget for education was not a feasible plan. The Committee on Education proposed, and the General Conference adopted the policy now prevailing of districting the territory of the denomination to the four Connectional Colleges.

Proceeding farther on this policy, each of the four colleges was voted a separate trusteeship, with the Book Committee functioning in these four new corporations as the Board of Trustees. A new system of management was introduced by this General Conference, which provided for the nominating by the several Annual Conferences of one or more representatives in the respective school districts to form a "Local Board of Managers."

Their election is by action of the Board of Trustees of the College and their duties comprise such matters as plans for the financing of the colleges, the engaging of officers and faculty, fixing of salaries and working out of general policies. These items initiated in the Local Board of Managers must be referred to the Board of Trustees to be ratified before they become binding.

Another feature of unusual importance appearing in the report of the Committee on Education, of which Rev. F. R. Eddy was chairman, and adopted by the vote of the conference related to the standards to which the schools of the denomination shall be required to conform. These items read as follows:

"We are aware that most great moves away from the simplicity of the Gospel and from the fundamentals of the faith in the various churches have had their beginnings in the school systems, and we believe that it must be insisted upon that all our schools should function to produce trained Christian workers for her ranks. General education should be a secondary matter, not the primary object of the Church. No school under Church patronage and support shall be allowed to call in question, much less deny, the position of the Church on any point of doctrine or church polity. The province of the Church is to declare doctrine, and of the school to teach what the Church declares.

"To the accomplishment of this end the Book Committee shall be in general control and supervision of all the educational institutions of the Church, no matter what their organization, and be able thereby to formulate and effect a unified procedure in the teaching and promulgation of the ideals and the doctrines of the Church."

A timely appeal was made by Rev. T. P. Baker, Missionary Secretary, in his official report and by the Committee on Home Missions for adequate policies and financing of church extension in the home fields. It was shown that the entire structure of the Church and its in-

stitutions rests upon the local churches with their pastors as the key men. It was stated: "Our ability as a Church to accomplish a thing is not determined by enthusiastic announcements before conferences and conventions, but by the fact that we really do the thing without jeopardizing other arms of the work, having at the same time the willing coöperation of those who pay the bills in promoting our work."

As an illustration of the need of aggressive, pioneer work in the home field it was cited that there was a county in the State of Montana, fifty by seventy-five miles in size with but one church and that a Wesleyan Methodist Church.

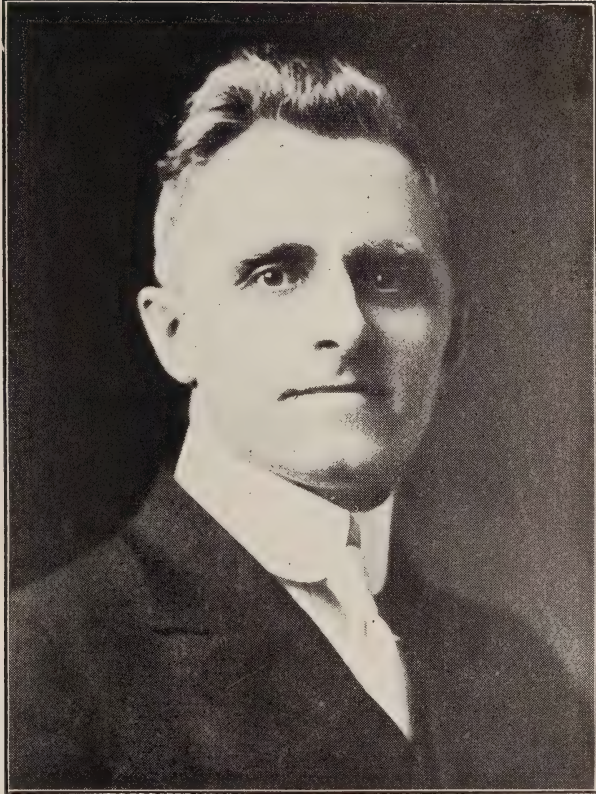
Rev. E. F. McCarty, Foreign Field Secretary, accompanied by his wife had lately completed a round-the-world tour in a visitation of our foreign work in Africa, India and Japan. By conference action two Missionary Secretaries were elected, Rev. T. P. Baker in charge of the Home Mission work and Rev. E. F. McCarty the Foreign. Rev. F. A. Butterfield was reëlected Connectional Editor, Rev. J. S. Willett, Agent and Treasurer, and Rev. I. F. McLeister, Sunday-school Editor and Secretary. A splendid gain was reported in the Sunday-schools of the Connection by the Sunday-school Secretary, who was also elected Editor of the Sunday-school literature at the annual meeting of the Book Committee in February, 1920, and who moved to Syracuse from the pastorate in Akron, Ohio to take charge of this work.

Fraternal addresses were delivered by Bishop William Pierce from the Free Methodist Church, Prof. L. H. Coate from the Pilgrim Holiness Church, Rev. J. A. Huffman from the Mennonite Brethren in Christ, and Rev. E. J. Fleming from the Church of the Nazarene. T. P. Baker, J. S. Willett, and I. F. McLeister were delegated to respond to these addresses. On the

representation of Prof. Coate and Dr. Huffman that negotiations looking toward church union with the Pilgrim Holiness and Mennonite Churches were desirable, a commission was elected composed of the following named members: T. P. Baker, A. E. Wachtel, E. M. Graham, E. G. Dietrich, and J. Lawrence. After an interview with the representatives named this committee reported that they saw no insurmountable barrier to church union and suggested a joint meeting with like committees from these other church bodies at Goshen, Indiana, in June, 1924. J. S. Willett and W. R. Emerson were added to the committee. The proposition did not materialize and there was no further report.

A great forward step was taken in this session when the formation of the *Wesleyan Young People's Society* was authorized. The committee that reported on the proposition was composed of Rev. I. F. McLeister, Mr. S. Hugh Paine, Rev. W. R. Emerson, Rev. J. F. Simpson, and Mr. E. W. Woodruff. The working out of a form of organization was referred to the Book Committee with power, and the work was completed and given to the Church in the next annual meeting of that body in February, 1924. This organization gave uniformity and leadership to the General Conference action in 1899 which authorized the holding of Young People's Meetings under the auspices of the pastor.

The allocation of membership on the Book Committee was made with reference to school districts, three from each of the four districts and the five Connectional Officials constituted a membership of seventeen. The twelve members nominated in a caucus of members from their respective districts and elected by the conference were as follows: Houghton—Mr. E. G. Dietrich, Mr. Fleming Perrine, Rev. E. D. Carpenter; Central—Rev. E. M. Graham, Rev. J. A. Wood, Mr. W. E. Hobson, Jr.; Mil-



REV. E. F. McCARTY

Foreign Field Secretary, 1919-1923
Foreign Missionary Secretary, 1923-1934

tonvale—Rev. W. R. Emerson, Mr. S. B. Burgan, Mr. Frank Martin; Marion—Rev. A. W. Smith, Rev. S. C. Kinnison, Mr. Jasper Hester.

Plans were inaugurated to decentralize the General Treasurership, heretofore attached to the office of the Publishing Agent. The Missionary Secretaries were made Treasurers of the funds of their departments, and separate treasurers were also authorized for each of the four colleges, elected by the Board of Trustees.

The question proposing to make the non-use of tobacco a test of membership came up again in this conference in the same form as was voted in the General Conference of 1919 and passed by a vote of seventy-one out of eighty-six. The amendment was ordered sent down to the Annual Conferences and to the local churches, to be reported by January 1st, 1925, and if carried by a two-thirds vote in these two groups declared a law of the Church by the President. The form as submitted was:

"We will not receive as members into our churches, nor will we ordain or license to preach or exhort, persons who use, cultivate, manufacture or sell tobacco." The vote reported was, in the Annual Conferences, 585 yea, 88 nay; in the local churches, 4,667 yea and 874 nay. Having a majority in excess of two-thirds in all three sections the amendment was declared in force in the General Conference of 1927. It was not retroactive as to members already in the Church, nor does it apply to associate members.

The total number of members reported was 20,939; associate members, 1,022; Sunday-school enrollment, 35,254.

Twenty-Second General Conference

The Twenty-Second General Conference was entertained in the pleasant and commodious buildings of

Houghton College at Houghton, New York. The opening meeting was at 2:00 P. M., June 22nd, 1927 and the session closed June 28th, being one of the shortest in the history of the Church. The officers were: Rev. Eber Teter, President; Rev. T. P. Baker and Mr. J. Lawrence, Vice-presidents; Rev. E. F. McCarty, Secretary. Twenty-seven Annual Conferences were represented. The delegates numbered fifty-five ministerial and forty-nine lay delegates.

In the absence of the President, Rev. T. P. Baker called the assembly to order and presided until the election on the second day, when he was elected President, and Rev. E. D. Carpenter was made Vice-president. Later in the session Mr. Baker resigned and Mr. Carpenter was then elected to the presidency and Rev. J. S. Willett was elected ministerial Vice-president. Rev. Eber Teter, who was unable to be present on account of his advanced age and failing health was unanimously elected *President Emeritus*, an office created as an expression of the universal appreciation throughout the denomination of the labors of Brother Teter.

On the initiative of the previous General Conference the Connectional Treasurer had been relieved of the handling of the funds for missions and education. All were pleased to learn that the Publishing Association was able to report a business gain for the quadrennium of approximately five thousand dollars. The total of receipts for Home Missions was \$35,748. "Let our motto be 'A revival in every Church in the Connection,'" was proposed by the Home Missionary Secretary in connection with his report. The Sunday-school Secretary and Editor reported a gain of eleven per cent in Sunday-school enrollment during the quadrennium. The Sunday-school literature was greatly enlarged during the eight years of I. F. McLeister's administration as Editor; the quarter-

lies were increased to five and the weekly Sunday-school papers to three, with a sales account of Sunday-school supplies raised from \$42,008 in the quadrennium closing in 1919 to \$68,558 in 1927. A deficit of \$9,000 had accrued in the Foreign Mission Department at the time of the previous General Conference. The Secretary, Rev. E. F. McCarty, gave his energies untiringly to the double task of carrying on the work on the three fields with a reduced staff of missionaries, and at the same time paying off this debt. His report of "no deficit, no liabilities" was received with great satisfaction. The total Foreign Missionary receipts for the four years amounted to \$222,294. The election of Connectional officers resulted in the reelection of the Publishing Agent and the Home and Foreign Missionary Secretaries, and the election of Rev. I. F. McLeister as Connectional Editor and of Rev. F. A. Butterfield as General Sunday-school Secretary and Editor.

The regular Committee on Education reported concerning the plan of districting the denomination in support of the four Connectional Colleges:

"It is our conviction that we have now reached a stage in the development of our educational policy that tends to stability and permanency. The plan of districting the school territory works well. It was feared that this might produce division, but we believe the opposite is true. It is recognized that this is a means of more efficient management; it places responsibility where it belongs and serves the same purposes for our schools that conference boundaries do for conferences. The policy of a central board to manage all our schools, with local boards to make recommendations, we believe to be safe, wise, and efficient, and we believe that our great effort should be to stabilize what we already have."

Recognizing the financial difficulties that local

churches in various places had incurred by going deeply into debt in buying or building churches and parsonages, this conference voted that each Annual Conference should elect a Board on Church and Parsonage Building and Location whose duty it shall be to advise local churches on all important investments of this character. The election of trustees by local churches was changed with the result that their term of office shall be three years, with the term of one or more expiring annually. In considering revisals of the Discipline a petition was heard asking for a definition of a Mission Conference. This was referred to a special committee and their report was adopted. Action was taken by which general evangelists who travel at large over the Church must be ministers who have received ordination.

The membership in the denomination was reported to be 22,011; associate members, 979; Sunday-school enrollment, 41,694.

Pursuing the policy of the previous sessions, members of conference from the various school districts met in caucus and made the following nominations of members of the new Book Committee, all of whom were elected: Houghton District—Mr. E. G. Dietrich, Rev. E. D. Carpenter, Mr. Fleming Perrine; Central District—Rev. W. D. Correll, Rev. E. W. Black, Mr. W. E. Hobson, Jr.; Miltonvale District—Rev. W. R. Emerson, Mr. Frank Martin, Mr. C. L. Cummings; Marion District—Rev. F. R. Eddy, Rev. A. W. Smith, Mr. J. D. Williams. These with the five Connectional officers constituted the board of seventeen members.

Twenty-Third General Conference

The Twenty-Third General Conference was held June 24th-30th, 1931 at Houghton, New York, where President J. S. Luckey and the College proved to be most

genial and capable hosts. Many of the delegates came in automobiles, and some who came as visitors had camping facilities with them. In addition to the commodious college buildings and campus, the tabernacle, dormitories and grounds of the Houghton Camp Meeting Association were made available for the entertainment of the conference. Religious services on Sabbath were held in the tabernacle on the camp ground, which adjoins the college campus.

The session was called to order at 2:30 P. M. by the President, Rev. E. D. Carpenter. Other officers present were Rev. J. S. Willett, Vice-president and Rev. E. F. McCarty, Secretary. Mr. J. Lawrence, the lay Vice-president was absent on account of illness. All the officers were reëlected. The names of fifty-two ministerial and forty-seven lay delegates were recorded, representing twenty-nine Annual Conferences. Texas and East Tennessee were the two new conferences.

The Publishing Agent reported a successful quadrennium of business in the Publishing Association amounting in volume of receipts to \$225,850, assets \$142,097, liabilities \$6,759. There was a net business gain of \$1,744, which, added to \$4,873 invested in new equipment and an estimated appreciation in real estate of \$13,000 made a total gain of \$19,617. Rev. J. S. Willett was reëlected Connectional Agent; Rev. I. F. McLeister, the Connectional Editor was also reëlected.

The work of Rev. F. A. Butterfield as General Sunday-school Secretary and Editor terminated with this conference. His career as a Connectional official was marked by capable and devoted service to the Church. It covered fourteen years and four months as Connectional Editor and four years at the head of the Sunday-school Department. In the later years of his Connectional work he rendered effective service as president of the Middle Atlantic States Mission Conference and as a pastor, first

in Jersey City and later in Philadelphia. Rev. W. R. Emerson, pastor of the College Church at Miltonvale, Kansas was elected to the position of Sunday-school Secretary and Editor. Mr. Emerson was well qualified by training and experience for the work. He was in the prime of life as to age, but after some time for reflection he did not see his way clear to undertake the change in residence and type of work, and resigned the second day after his election. The conference then elected Rev. F. R. Eddy of Indiana, who had just closed a contract as Connectional Evangelist in the employ of the department of Home Missions. He comes of Wesleyan ancestry, was born in northern Indiana, converted in boyhood, obtained a definite experience in sanctification, was educated at Houghton Seminary and arose in the ranks of the ministry in the Indiana Conference to the position of Conference Evangelist and Sunday-school Secretary and also Conference Secretary for several years. His administration in the Connectional Sunday-school work has been marked with vigor and ability and adaptability to the wide range of religious journalism involved in the editorship of the literature.

The reports of the Missionary Secretaries included facts dealing with the state of the work; and as Treasurers of their respective departments, a statement of finances. Rev. T. P. Baker for the home work reported receipts amounting to \$39,266. During the quadrennium there were added to this department the oversight of Hephzibah Orphanage at Macon, Georgia, with an estimated valuation of \$55,000 and the Zion Hill Mission in Kentucky. This mission is located in the mountains of Breathitt county, often called "bloody Breathitt," on account of the deadly feuds of the mountaineers. Mr. Baker conducts the work of Home Missions and Church



REV. F. R. EDDY
Sunday-school Secretary and Editor, 1931-1934

Extension with great devotion and industry and the work has prospered under his hand.

The foreign work was ably sustained by Rev. E. F. McCarty, who stated that he had traveled during the quadrennium a total of 78,915 miles, at an expense to the department of only \$444, and had delivered 453 sermons and addresses. The total receipts for foreign missions during the quadrennium amounted to \$208,333. Both Secretaries were reëlected.

Pursuing the same policy as was observed in the previous General Conference, the twelve elected members of the Book Committee were nominated in a caucus of delegates from the four school districts, three from each district. The members elected for the quadrennium were as follows: Houghton—Rev. E. D. Carpenter, Mr. E. G. Dietrich, Prof. W. L. Fancher; Central—Rev. W. D. Correll, Rev. W. C. Lovin, Mr. D. L. Jones; Miltonvale—Rev. J. B. Clawson, Mr. S. B. Burgan, Mr. John Howell; Marion—Rev. W. L. Thompson, Rev. Harold Falor, Mr. J. D. Williams. These with the five Connectional Officials constituted the Book Committee by election of the General Conference. In 1932 Mr. Falor withdrew from the Church, and the Book Committee in its annual meeting in February, 1933 filled the vacancy by the election of Rev. L. A. Smothers of Ohio.

Death of Eber Teter

During the quadrennium the death of Rev. Eber Teter took place, when he was called from labor to reward at his home near Sheridan, Indiana. He was born in 1846, a son of pious parents, who, with other devout people organized a Wesleyan Methodist Church in the community in the early years of the denomination. He was reared in a farm home, a member of a large family that cleared the land and built a home among pioneers.

He enlisted in the Union Army and served his country with honor in the Civil War.

He was converted in early life and became a member of the local Wesleyan Methodist Church, and after his return from the war he began preparation for the ministry as a student in Wheaton College in Illinois and at Adrian College in Michigan. He entered on his career as a minister at about the age of twenty-one. He was married twice, was the father of seven children and throughout his long career as pastor, Conference President and Missionary Secretary continued in the Church of his choice.

In a special memorial issue of *The Wesleyan Methodist* bearing the date August 15th, 1928, the Editor said:

"We are bringing to our readers in this issue tributes to the memory of the man whom we have lovingly called, 'The Grand Old Man of the Church.' This title is not a vain attempt at flattery; it is a tribute spoken while he yet lived and used because it was so well earned. He was a church man. He lived his life in the Church, loved it, defended it and served it. He had high ideals for the Church, and the courage and perseverance to steadily build them into reality. He grew old in its service, and closed his life's work holding the office of *President Emeritus* of the General Conference.

"He had the faculty of friendship. It is not always to a man's discredit to make enemies in a world where there is such tremendous opposition to all that is good, but Brother Teter's qualities were of such a nature that he formed and held a multitude of friendships throughout life. He was a genial man, he knew how to win without sacrificing his loyalty to righteousness. He carried burdens well. Cares did not rob him of a cheerful heart. He lived well, and long, and usefully. He had an analytical mind, and a faculty for expression that en-

abled him to see the vital elements of a matter and state them in language that was informing and that illuminated the subject.

"The Christian warrior is at rest. He was a great traveler, but the journeys of his earthly pilgrimage are over; he has crossed the river and rests under the shade of the trees on the other side."

Mr. Teter was a man of fine appearance, with a strong and rugged frame, a noble countenance, and the bearing of a soldier in service rather than on parade. He had a sense of humor quite akin to Abraham Lincoln's, and like Mr. Lincoln he often illuminated a difficult problem and relieved a tense situation by a story. His hearty laugh had health and good cheer in it. His administration in the department of missions covered eighteen years (1901-1919).

Fraternal delegates from other bodies were Rev. H. B. Miller from the Church of the Nazarene and Rev. L. H. Crockett from the Free Methodist Church. Rev. I. F. McLeister responded to Mr. Miller's address and Rev. T. P. Baker responded to the address of Mr. Crockett.

Ex-officio membership of the five Connectional Officials with lay delegates of an equal number, called delegates-at-large was voted by this body, and the conference through a special committee designated which Annual Conferences may elect the lay delegates. This question aroused considerable discussion. Those favoring the proposition claimed that membership in the General Conference of Connectional Officials by virtue of office recognized a principle of long standing in the Church, by which ministers hold Annual Conference membership, not by election from year to year but by ex-officio membership. It was claimed that they were servants of the Church at large, and since they were called into service

by the General Conference they should be official members of it. It was stated also that the Annual Conferences in which Connectional officials hold membership were under the responsibility of choosing as a delegate the Connectional official that he might not be disfranchized in the General Conference, or of electing a ministerial member who was resident in the conference and more active in its work. Speakers opposed claimed that ex-officio membership was a type of special privilege not consistent with the spirit of the Church. It was also claimed that it was a question of Constitutional law, but this was not sustained. This amendment was carried by a vote of sixty yeas to thirty-two nays. When the President of the General Conference is not a Connectional official his membership in the body is also an ex-officio membership, and for the same reasons.

A most inspiring feature of this session was the presence of several hundred young men and women of the Church gathered on the invitation of the Book Committee as an undelegated Youth's Conference. The Senior division of the Young Missionary Worker's Band also sent some delegates to advance the cause of missions. Some inspiring platform meetings were held, and daily meetings were held in the High School Auditorium. A form of organization was presented by the Committee on Young People's Work and voted by the General Conference, in which plans were further developed for the setting up of the organization of General, Annual Conference and Local Societies of the Wesleyan Young People's Society. Members of this Committee were Rev. I. F. McLeister, Chairman; Prof. H. A. West, Secretary; and Rev. A. L. White, Rev. E. L. Gunby and Mr. S. B. Burgan. The new Book Committee at its first meeting filled the office of Superintendent by the election of Prof. W. L. Fancher, Ph. D. of Houghton, New York as Superintendent of the

General Society. The purpose of this movement is intended to be much the same as the purpose involved in the Church at large, but it specializes in the problems of young life. The weekly devotional meeting is the heart of the work. The topics are selected with great care by a committee on young people's work chosen from the membership of the Book Committee. To learn by doing is the plan of this organization, which specializes in the problems and activities of youth.

Reports of the financial operations of the colleges of the denomination were made in a special order of the day in the fifth meeting of the conference. The total of receipts during the quadrennium was \$581,807. The aggregate liabilities amounted to \$84,635. The problem of financing had by this time developed into a serious question, and was the root of the main difficulties that involved the educational department. The money for the erection of buildings was forthcoming without serious burden, the setting up of the areas of support was satisfactory, but the task of meeting the current expense was a problem that grew more difficult each year. In Houghton and Marion the ratio of money received in tuition to the total receipts was approximately fifty-five per cent during the quadrennium. In Central and Miltonvale, where the enrollment was less, the ratio of the tuition part of the income was less, and as a general rule one might say that for every dollar paid by a student in the Colleges of the Church another dollar of expense money must be furnished by the Church, or some other agency of support. Having entered the field of higher education for the worthy and necessary purpose of preserving the Christian faith and experience of its youth, the Church found the question of state recognition was increasingly difficult to maintain. State governments were becoming more and more paternalistic and autocratic in dominating

the educational standards, not only in the smaller units, such as in counties and townships, but in a constant pressure on such institutions as colleges under church control.

A change was authorized by this body in the matter of the Committee on the Course of Study during the interim following the session of the General Conference. This work was put in the care of the Book Committee, with specific instructions to prepare uniform questions for examination, and to formulate rules for the passing of examinations under the auspices of the several Annual Conferences. The purpose of this change was to have this important work supervised by a body that holds annual meetings, rather than by the committee that is not provided with finances for any meetings except at the time of General Conference. Additional restrictions were placed in the conditions under which conference preachers previous to ordination are authorized to vote in the annual sessions and to administer the sacraments. At various times leaders in the Church gave earnest consideration to a more adequate system of support for superannuated ministers, missionaries and other church workers. It was hoped that the time was here to put such a system into effect and the chairman of the Committee on Ministerial Pensions, Rev. W. L. Thompson, devoted time to extensive research on the matter. The report of this committee was adopted by the approval of the general features, but the matter was referred to the Book Committee for development and a further report to the next General Conference.

A table of statistics from the Editor's annual report to the Book Committee at its annual session in February, 1934 appears as an appendix of this book. It is the report for the year 1933.



WESLEYAN METHODIST PUBLISHING HOUSE

Syracuse, New York

[Plate Twenty-One]

CHAPTER XV

THE BOOK COMMITTEE AND CHURCH LITERATURE

On November 8th, 1842 Rev. Orange Scott began the publication of *The True Wesleyan* in Boston, a weekly religious newspaper of which he continued as Editor and Proprietor until 1844, when the First General Conference agreed to accept his proposition of the sale of the paper to the Connection. In taking over this publishing business a resolution voted unanimously by the conference stated "That this conference heartily approve of the course generally pursued by *The True Wesleyan* since its commencement; and that the thanks of this conference be heartily tendered to the Rev. Orange Scott, Editor and Proprietor, for the manly and Christian manner in which he has set forth and defended Wesleyan Methodism."

The service rendered to the country at large, and to the cause of Christ in particular during these ninety years in the publishing and sale of religious literature by the Wesleyan Connection is beyond computation. In point of time *The Wesleyan Methodist* is one of a group of the earliest official publications of American Methodism. The first *Christian Advocate* of the Methodist Episcopal Church bears the date September 9th, 1826, which was a little more than sixteen years before the first copy of *The True Wesleyan* was printed and sent forth on its mission.

The early copies of *The True Wesleyan* followed the prevailing type of the religious newspapers of a century ago. In size the paper was practically the same as the present Wesleyan Methodist, but it was folded to make a

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four page paper. Polemical editorials and articles abounded; and, in addition to the sermons, doctrinal articles, religious reading for the family circle, reports and notices, it presented such special features as domestic and foreign news, market reports of produce, business letters to the subscribers and commercial advertising.

It is interesting also to observe the variety of editorial qualities that are revealed in these old files. Luther Lee was known among the churchmen of his day as the "Logical Lee." L. C. Matlack was a fine writer and an eloquent and forceful speaker. Cyrus Prindle's editorial work reveals a kindly heart and a capable mind. In Adam Crooks' editorial administration stands forth the deep sincerity, the keen power of analysis, the persevering and undaunted spirit of the man. L. N. Stratton was an elegant writer whose productions abounded with literary embellishments. Nathan Wardner was one of the most versatile and scholarly men in the Church of his day. His editorial columns revealed a wide range of subjects and deep devotion to the cause of holiness. His epigrams and pointed paragraphs were particularly fine in expression and range of thought. The combined editorial labors of A. T. Jennings and F. A. Butterfield covered a period of thirty-six years of reliable and substantial work, from 1891 to 1927. Both men were editors of good ability. They also edited the Sunday-school literature of the denomination, as well as the Church paper, a task which is very exacting and laborious when combined in one office.

The ten Editors of the Wesleyan Methodist since its beginning have been :

Orange Scott, 1842-1844, two years
Luther Lee, 1844-1852, eight years
L. C. Matlack, 1852-1856, four years
Cyrus Prindle, 1856-1864, eight years
Adam Crooks, 1864-1875, eleven years

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- L. N. Stratton, 1875-1881, six years
- N. Wardner, 1881-1891, ten years
- A. T. Jennings, 1891-1913, twenty-two years
- F. A. Butterfield, 1913-1927, fourteen years
- I. F. McLeister, 1927-1934, seven years

Eleven men have filled the office of Publishing Agent of the publications of the Church. Since their work has been largely considered in connection with the reports made at the various General Conference sessions, we record the names here without further comment. The list is as follows:

- O. Scott, 1842-1847, five years
- Cyrus Prindle, 1847, 1848, two years
- L. C. Matlack, 1848-1856, eight years
- H. B. Knight, 1856-1858, two years
- C. Prindle, 1858-1866, eight years
- Adam Crooks, 1866-1874, eight years
- D. S. Kinney, 1875-1890, fifteen years
- A. W. Hall, 1890-1907, seventeen years
- J. H. Bowen, 1907, 1908, two years
- W. J. Seekins, 1908-1913, five years
- J. S. Willett, 1913-1934, twenty-one years

Note. In some cases parts of years are counted twice in the terms in years of Editor and Agent, which makes a total of more than the correct number.

The first Sunday-school paper issued by the denomination was the *Juvenile Wesleyan*, (later the *Juvenile Instructor*), which was begun shortly after the opening of the office in New York City in 1844, under the supervision of the Connectional Editor. It was continued until the year 1865, when the high price of material due to the war forced a suspension. *The Wellspring*, a paper published in Boston was substituted for a time, and in 1868 the Book Committee authorized the launching of a new paper called *The Children's Banner*, which soon attained a good circulation of about ten thousand copies. This was apparently a monthly, and the next development took place shortly after Mr. Hall became Publishing

Agent by the addition of three other papers, with which our older readers may be familiar, namely, *Good Words*, *Our Temperance Paper*, and *Our Early Seekers*. These four monthly publications, which were issued for successive Sundays of the month, carried on until some thirty years ago, when *The Sunday School Banner* was issued as a weekly paper, which has been continued to the present time, a general favorite with a large and constantly increasing sale. A primary class paper now called *The Children's Friend* was introduced when Rev. F. A. Butterfield was editor, and under the editorial supervision of the writer *The Junior Class Paper* was launched. These are both weekly publications.

In 1891, under the editorial supervision of Rev. A. T. Jennings, a series of Quarterlies for the Sunday-school was begun, to which the name *Iconoclast* was given at first, later changed by order of the General Conference to the name *Wesleyan*. This series has been increased and amplified through the years until at the present time six quarterlies are being issued by our Publishing Association with a large sale and general satisfaction on the part of our Sunday-school workers. All the lesson helps are based on the Uniform Lesson Text, with adaptations for the various grades. The following is a list of the Editors of the Sunday-school literature:

- A. T. Jennings, 1891-1913, twenty-two years
- F. A. Butterfield, 1913-1919, six years
- I. F. McLeister, 1919-1927, eight years
- F. A. Butterfield, 1927-1931, four years
- F. R. Eddy, 1931-1934, three years

Numerous books and other kinds of literature have been issued from the presses of the Publishing House through the years, including the various editions of the Church Discipline, issued after each General Conference, several histories of the Church, text books in the Course



BOOK COMMITTEE, 1911-1915

First Row—Prof. J. O. Baker, Rev. F. A. Butterfield, Rev. J. S. Willett, Rev. E. Teter, E. G. Dietrich, Rev. E. D. Carpenter,
 Rev. H. W. McDowell
 Second Row—Rev. J. R. Babcock, L. H. McMillen, Joe Lawrence, Rev. S. A. Manwell, G. W. Teter, M. D., Prof. James Hancock

of Study and a large line of general religious publications and commercial printing. Some publications that did much good but were not perpetuated include a preachers' magazine issued by Lee and Scott in New York City, a monthly magazine called *The Way of Holiness*; which was begun in 1864 and was continued for several years, and another monthly paper devoted to the cause of holiness which was donated by the proprietors, Rev. and Mrs. D. F. Shephardson to the Publishing Association in 1877, and which was continued until 1892, when it was merged with *The Wesleyan Methodist*. It was called *The Bible Standard*.

One of the earliest Hymn Books used by the Connection was compiled by Rev. W. H. Brewster, which was followed by an edition of the Hymn Book issued by the Book Concern of the Methodist Episcopal Church, which, by special arrangement had the imprint of the Wesleyan Church on the title page. In 1896 a book was brought out by a committee named by the General Conference bearing the title, "*Sacred Hymns and Tunes*." This in turn was replaced by the present official hymnal of the Church, which was produced by a committee working in harmony with the proposed union with the Free Methodist Church. This hymn book is one of very special merit, it is worthy of a large use throughout the denomination in the hours of worship.

The Book Committee and Other Legal Societies

As we have already observed the first Book Concern was located in New York City for a period of approximately nine years, from 1844 to 1853. It was under the control of a Book Committee, which at first was constituted of twelve members, six of whom were laymen chosen by the New York Conference annually, and resident in or near New York City, two unstationed ministers who

lived in or near the city, and the pastors of the Wesleyan churches in Philadelphia, Albany, Troy and New York. The Editor and Agent were required to take membership in the New York Conference, to which they were amenable for the faithful discharge of their duties. The Book Committee fixed the salaries of the Connectional officials; they also were authorized to fill vacancies in these offices if any should occur.

In 1852 the General Conference authorized a change of location of the Book Concern, and after some negotiations, it was agreed to bring it to Syracuse, New York. The same General Conference proceeded to choose the members of the Book Committee, but for many years followed the same general policy, by selecting pastors and laymen who resided near Syracuse.

During the administration of Rev. Cyrus Prindle as Publishing Agent a change was made in the organization that supervised the publishing business. On July 3rd, 1862, the Wesleyan Methodist Publishing Association was incorporated under the laws of the State of New York, and in the course of time the entire holdings and business of the Book Concern were turned over to the new society.

The Missionary Society of the Church was incorporated in 1862; the Superannuated Ministers' Aid Society was organized in 1872, and on February 8th, 1881, a charter was issued to the Wesleyan Educational Society, which was organized as stated in the charter, for the "securement and management of funds and property in such a manner, for the Wesleyan Methodist Connection of America, as shall confer a Christian education without regard to sex or nationality." In 1887, the General Conference ordered that the Connection should be incorporated, which was done in 1891 under the title "The Wesleyan Methodist Connection (or Church) of America." Owing to an amendment of this charter to which the



BOOK COMMITTEE, 1927-1931

First Row—J. D. Williams, Frank Martin, Rev. W. R. Emerson, Rev. A. W. Smith, Rev. E. W. Black,
 Rev. F. R. Eddy, W. E. Hobson, Jr.
 Second Row—Rev. J. S. Willett, Rev. E. D. Carpenter, Rev. T. P. Baker, Rev. F. A. Butterfield, Rev.
 E. F. McCarty, Rev. I. F. McLeister, Fleming Perrine, Rev. W. D. Correll, E. G. Dietrich

Church felt obliged to agree, the number of trustees is five, and they must all be residents of the state of New York and also members of the Book Committee. The General Conference elects this board for a term of four years.

We now mention a rather surprising fact of the procedure by which the managers of these four incorporated bodies were elected at first, namely, the Publishing Association, the Missionary Society, the Ministers' Aid Society, and the Wesleyan Educational Society. The By-laws of these bodies at first provided that the Board of Managers should be elected annually and that the legal voters must be members of the Wesleyan Methodist Church, and in some of them it was also required that the voters must have paid into the treasury of the society a certain amount of money during the previous year. These managers were elected at the annual meeting held in Syracuse each year. It can be readily seen that there were few of the members of the denomination that would care to invest the time and expense to come from a distance to participate in these elections, and as a result the members of a few Wesleyan Methodist Churches in and near Syracuse met together in a mass meeting and elected the managers. We are not offering a criticism of these men and women who did attend these gatherings and who voted; but we are impressed with the provincial ideas of the leaders of the Church in those earlier years on the methods by which a Church could build up an adequate program of administration. At the annual meeting of these Societies in June, 1890, action was taken by which these officers could serve for four years, and they further began the method which has continued to the present time, of providing that the members of the Book Committee shall constitute the Board of Managers of all these legal Societies. This action was approved by the

General Conference of 1891, and to make the number uniform the number of members of the Book Committee was raised to fifteen by adding to the original number of twelve members, the ex-officio membership of the Connectional Agent, Editor and Missionary Superintendent. The General Conference then sought to make this a representative group by electing members from the several sections of the denomination by allocating a member to one or several of a group of Annual Conferences. In the year 1923 a change was again made in the method of selection, and three members were nominated in a caucus of delegates from each of the four school districts and elected by the conference.

The Publishing House

The first location in Syracuse of the Publishing House was at 45 East Jefferson Street, in the same block as the present Publishing Building, which is at 320 to 330 East Onondaga Street, in the midst of the downtown churches and business houses. The present building is a four story brick structure, which not only furnishes space for the offices and all the mechanical work of the publishing business, but also contains several offices and apartments for rent. The lot on which this valuable property is located was purchased during the Agency of Rev. Adam Crooks in 1874, and the building was erected by his successor, Rev. D. S. Kinney in 1882. No one who loves the Church of which we are writing can look at these historical walls without deep emotion. When we meditate on the great devotion of the thousands of God's people who have supported the interests that center here, who have received the literature that has been mailed out from these rooms every week without fail, and when we think of the devoted men and women who have come here to labor in answer to the call of the Church, and to attend



BOOK COMMITTEE, 1931—1935

First Row—Rev. T. P. Baker, Rev. W. C. Lovin, Rev. F. R. Eddy, Rev. E. D. Carpenter, Rev. W. D. Thompson,
 Rev. J. S. Willett, Rev. Mrs. Clara McLeister, Honorary Member, J. D. Williams, Rev. I. F. McLeister,
 Second Row—Rev. E. F. McCarty, Prof. W. L. Fancher, Rev. W. D. Correll, D. L. Jones, E. G. Dietrich, Rev. J.
 B. Clawson.

the official meetings, we have a new appreciation of the blessings that are realized in the organizing and perpetuating of the Church. It is a great thing to know that you are at work in a body that has the strength and the program of operations to close in the ranks when workers pass away, and go forward into the future with undaunted faith.

CHAPTER XVI

MISSIONARY ORGANIZATIONS

The first project proposed in the interest of missions was the organization of a Wesleyan Missionary Society in the year 1846. Rev. Edward Smith was made General Superintendent of Missions. His plans as matured and published in 1849 proposed the employment of evangelists and pioneer church workers among the people of Ontario, Canada, mainly among the twenty thousand freedmen who had escaped from slavery in America. Luther Lee was corresponding secretary of this society and L. C. Matlack was treasurer. In 1848 Edward Smith "went west," changing his residence from Pittsburgh to Troy, Ohio, from which he directed this enterprise in Canada. Much good was done for a time by the program of evangelism among the negroes, but after a few years the formal organization of the parent Missionary Board ceased to function.

The record next appearing is of a Missionary Board organized at Syracuse, New York, which filed a charter in the local office of the county clerk, July 10th, 1862. Twelve persons were named as the Board of Managers, all apparently local people, except Rev. Cyrus Prindle, who was Publishing Agent at that time. The support of both home and foreign missions was contemplated as the object. This organization was carried on by people chosen at a mass meeting composed mainly of local members in and around Syracuse, and as one can readily see, it was not in a position to represent the Church at large in a responsible way.

The charter of this society contained the following statement as to its object: "The business and objects of this society shall be the spread abroad of the Gospel of our Lord Jesus Christ by employing missionaries, and aiding weak and infant churches to sustain the ministration of the Word and ordinances of Christianity among them, and this help shall be extended to home and foreign missions, as the means and men may be at command, and as the Board of Managers may judge fitting." As we have observed in a previous chapter, the manner of electing the members of this body was changed by action arising within the society itself in the year 1890, and by the action of the General Conference of 1891. From that date to the present time the members of the Book Committee are the Board of Managers of the Missionary Society of the Church.

The same General Conference that made the Missionary Board a Connectional organization also created the office of General Missionary Superintendent, and elected Rev. H. W. Hawkins to this position. Before he was able to begin the active duties of the office Mr. Hawkins died, late in the year 1891. The following year Rev. W. H. Kennedy was chosen Missionary Superintendent by the Board in June, 1892, which office he continued to fill until January 1st, 1901, when he resigned, and during the succeeding months Rev. A. W. Hall carried on the work. At the annual meeting of the Missionary Board in June, 1901, Rev. Eber Teter was elected to this position, which came to be called Connectional Missionary Secretary with the passing of the years. Mr. Teter filled this position with great ability until advancing years caused him to decline reelection, and in 1919, the General Conference elected Rev. T. P. Baker to this position. After the first four year term of Mr. Baker's administration, the General Conference of 1923 divided the work into two

separate departments. Mr. Baker was elected to the position of Connectional Home Missionary Secretary by that body, and Rev. E. F. McCarty, Connectional Foreign Missionary Secretary. Both these officials are in active service at the present time, and are serving with distinguished ability and success.

The convention that adopted the first form of organization for the General Conference Woman's Home and Foreign Missionary Society was held in Grand Rapids, Michigan, October 21st, 1903, at the session of the General Conference of that year. It was composed of the presidents of such annual conference missionary societies as were present, and other women of the church who were there. Rev. E. Teter, the Missionary Secretary, called the meeting to order and presided until after the election of officers, who were as follows: Mrs. Mary P. Manwell, President; Mrs. Mina Danner, Vice-president; Mrs. Anna McGovern, Secretary; Mrs. A. W. Hall, Treasurer.

The office of President of this Society has been filled by the following persons: Mrs. Mary P. Manwell, 1903-1911; Mrs. Francene McMillen, 1911-1919; Mrs. Auvie Northam, 1919-1923; Rev. Mrs. Clara McLeister, 1923 to the present time. This organization is a channel of service in the larger ministry of women in the life of Protestant churches that advanced to a place of importance some fifty years ago.

During the quadrennium from June, 1927 to 1931, this Society reported the sum of \$198,557 as the total amount of money raised for all purposes. During the same period the Young Missionary Workers' Band raised the sum of \$127,774. These two organizations constitute the backbone of missionary financing in the denomination. They are worthy of a large and continued support.

The officers of this body at the present are: Rev.



OFFICERS OF THE GENERAL CONFERENCE WOMAN'S HOME AND
FOREIGN MISSIONARY SOCIETY, 1915-1919

First Row—Rev. Mrs. Anna Kirk Folger, Organizer; Mrs. Elizabeth G. Hartson, Superintendent Y. M. W. B.; Mrs. Francene McMillen, President; Mrs. Clara Wilson, Treasurer.

Second Row—Mrs. Elizabeth Ayres, Recording Secretary; Mrs. Eva M. Miller, Corresponding Secretary; Miss Alice Bowen, Vice-President.



OFFICERS OF THE GENERAL CONFERENCE WOMAN'S HOME AND
FOREIGN MISSIONARY SOCIETY, 1931-1935

Mrs. Clara Wilson, Treasurer; Mrs. N. Mae Clark, Organizer Western District; Mrs. Mabel Perrine, Corresponding Secretary; Rev. Miss Monna M. Rogers, Organizer Central District; Rev. Mrs. Clara McLeister, President; Rev. Mrs. Oneida M. Gleason, Vice-President; Mrs. Ruby Reisdorph, Recording Secretary; Mrs. Susan McCarty, Editor Wesleyan Missionary; Mrs. Mary L. Clarke, Superintendent Y. M. W. B.

Mrs. Clara McLeister, President; Rev. Mrs. Oneida J. M. Gleason, Vice-president; Mrs. Mabel Perrine, Corresponding Secretary, Mrs. Ruby Reisdorph, Recording Secretary; Mrs. Clara Wilson, Treasurer. Mrs. Mary L. Clarke, Superintendent of the Y. M. W. B. and Mrs. Susan McCarty, Editor of *The Wesleyan Missionary*. These constitute the Executive Board of the General Society.

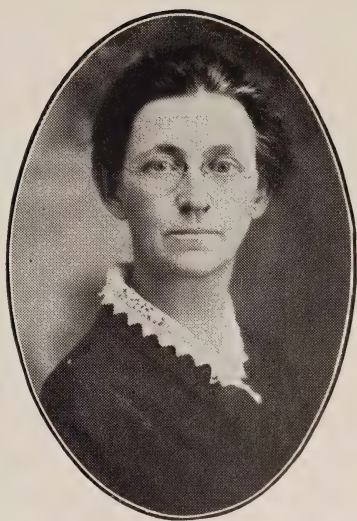
The founder of the Young Missionary Workers' Band was the late Rev. George H. Clarke. The story of its beginning has long been familiar to our mission workers. Mr. Clarke was in America at the time, and was traveling in the interest of the cause. His parting with the natives of the African mission field had left on his heart a burden of anxiety for a larger support that would enable the mission to enter the regions beyond in Africa. The thought of organizing the children of the Church into bands to give a penny a week for foreign missions came to him on the train one day when he saw a little boy spending pennies for candy that had been given him by the passengers. Mrs. Elizabeth G. Hartson directed the work as Superintendent until her death in the year 1917, after which Mrs. Mary Lane Clarke succeeded her in the office in which she has been continued to the present. The Superintendent is the main officer and is elected each four years at the Quadrennial Meeting of the General Conference Woman's Home and Foreign Missionary Society, and by that body.

The Limbah Workers' Band is an organization of similar design that was started by Mrs. Anna Boardman Smith. The name suggests its main purpose. It was raised up to support workers in the Limbah country of the West Africa mission field. It passed out of existence after some years of useful service. Both these organizations had their origin about the year 1901.

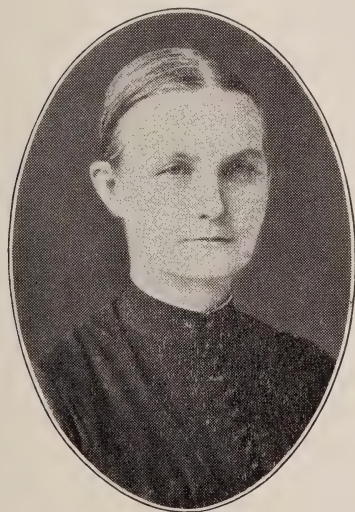
The Wesleyan Missionary is a twenty-four page monthly magazine sponsored by the Woman's Home and Foreign Missionary Society. The first issue appeared July 23rd, 1919, with an edition of two thousand copies. It was well received and soon attained an important place in the missionary program of the denomination as a channel of information and appeal for the various projects of this department. Mrs. Nellie Butterfield was the first editor, serving with much devotion until her death in 1923, when Mrs. Susan McCarty was chosen by the Executive Board of the Society to this office, in which she has been continued to the present time. Mrs. Gertrude Dietrich Wheeler was the first Business Manager, an office which she filled with success until the magazine was well established and the business management was taken over by the regular Publishing Department of the Connection.



MRS. MARY L. CLARKE
Superintendent Y. M. W. B.



MRS. NELLIE BUTTERFIELD
First Editor of Wesleyan Missionary



REV. MARY DEPEW
Evangelist



REV. MRS. CLARA McLEISTER
President W. H. & F. M. S.



MRS. MARY P. MANWELL
First President of the W. H. & F. M. S.



REV. MRS. BESSIE ASHTON
Early Missionary in India



MRS. SUSAN McCARTY
Editor of the Wesleyan Missionary

CHAPTER XVII

HOME MISSIONS

The Home Missionary department engages in two distinct phases of church work; first, the fostering of certain benevolent projects that do not become self-supporting, such as our work among the American Indians, schools for the colored people, mountain missions and others similar activities; and second, pioneer work in the opening of new churches and building up of new conferences, which not only become self-supporting in the course of time, but which are absolutely necessary to the perpetuity and success of the Church. This latter line of work must have the successful bringing together of men, methods and means, and experience teaches that results are obtained best by building up in both the Annual and General Conference bodies an experienced and properly financed leadership in this field. Our attention is first directed to the benevolences that do not become self-supporting.

The Onondaga Indian Mission

One of the earliest of the home mission projects within the states was the opening of mission work among the Onondaga Indians on their Reservation eight miles south of the city of Syracuse. In 1858 a Christian chief, accompanied by an interpreter and other Indians, called on Rev. Cyrus Prindle at the Publishing House in Syracuse and urged the organizing of a Wesleyan Church on the Reservation. They carried their appeal to the Annual Conference, which met in Fulton, New York, and Rev. E. J. Burnham was appointed missionary to the Indians.

Death cut him down in 1860 and Rev. B. Rider was next appointed to the work. During his pastorate in the summer of 1860 a church was built and dedicated almost free of debt. The funds were largely raised by Mr. Prindle's appeals in *The Wesleyan*. The Indians cut the frame timber in the woods, but before they began the work they knelt to pray, asking God's blessing on the work they were about to begin.

It has been the custom in this mission to encourage the Indians to speak in their native tongue in their worship. While this custom has been agreeable to the Indians, it has served to make the work of the missionary difficult, for it gives the congregation the advantage of carrying on worship in a language that the missionaries have not as a rule acquired. Rev. and Mrs. C. I. Armstrong did more to acquire a speaking knowledge of the Onondaga language than any other missionary in recent years, and their labors were very successful. The parsonage home was built during the earlier years of Mr. Armstrong's work among the Indians; the church building now in use was built largely by the labors of Joshua Pierce, an Indian. Thomas LaForte was the most noted and successful Indian pastor. Special mention should be made of the many years of service to this cause rendered by Rev. L. A. Grant of Syracuse, whose long residence near by and deep interest in the Indians have combined to make his labors in their behalf particularly helpful. The pastors, or missionaries, of the reservation church receive their appointment at the hands of the Rochester Conference, but the financial support of the work is largely provided in the budget of Connectional Home Missions.

The Blue Ridge Mountain Missions are located in the eastern foothills of the Blue Ridge Mountains of North Carolina. The main reason this territory is in need of Christian workers who are supported from out-



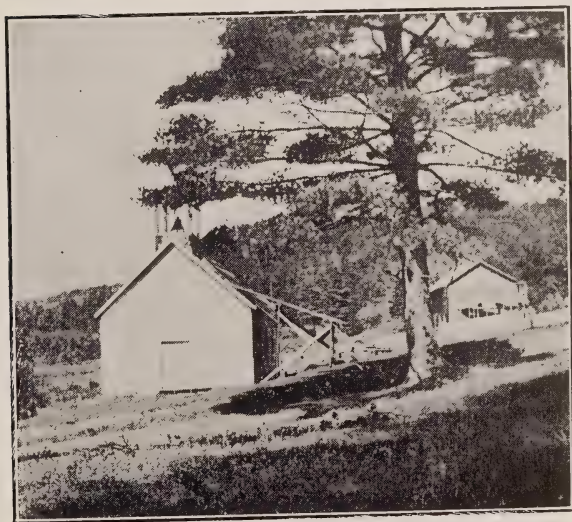
CHURCH AND CONGREGATION

Wesleyan Methodist Mission, Onondaga Indian Reservation
near Syracuse, New York

[Plate Twenty-Nine]



MOUNTAIN HOME AT TUCKASEIGEE, N. C.



CHURCH AND PARSONAGE AT GLENVILLE, N. C.

side sources is the meager resources of the people, who cling to their mountain dwellings at great sacrifice of the ordinary comforts of life. Such religious standards as are found among these mountaineers are usually formal, such as is attributed to a man of whom we heard who claimed that he had engaged in practically all the sins of his race and neighborhood but he said "I have never done lost my religion."

The older members of our missionary societies and camp meetings still cherish the memory of Miss Dora Wiebens, a preacher of the South Carolina Conference, who traveled extensively in the Connection awakening interest and securing support for the mission work in these mountain sections. She was one of the pioneers in this project, whose labors began as a result of a meeting conducted by the late Rev. J. H. Lawrence in the mountain country. Some of these converts appealed to Miss Wiebens to stay with them and "he'p 'em to be good." She lived in the cabins with the people for two years, taught them to read, preached in the evenings in their homes and showed them how to improve their habits of life. In 1900 Rev. S. I. Keeler went to the mountain country to regain his health. His labors included preaching in churches, schoolhouses and brush arbors.

The first church building was erected on land donated by Rev. C. C. Churchill, a northern man, who devoted the latter part of his life, labor and property to the cause of Christ in this section. Mr. Churchill called himself a "fireside missionary," which does not mean that he lived a soft-handed life sitting by the fireside. He was of the heroic type of man who hunted up these mountain cabins, won the people to Jesus at their firesides and built his church and parsonage largely with his own hands. It will add to the reader's interest to know that two of Mr. Churchill's daughters became Wesleyan missionaries in

Africa—Mrs. Anna Boardman Smith and Mrs. Miriam Sprague. Other churches have been organized with the passing of the years and a long list of pastors and evangelists of the South Carolina Conference have labored here, all worthy of mention if space would permit, especially Rev. Miss Leila Hughes, who met her death while she was pastor here and whose body lies in a hillside cemetery in the mountains she loved so well.

Rev. and Mrs. Charles L. Blanchard, the main founders of the Taulbee Mission in Kentucky, are in charge of the work at the time we write. The mission follows the usual program of day and Sunday-schools and church services, with the distribution of as much clothing and supplies as they can secure. The mission buildings are well back in the mountains, several miles from an improved road. A good mission house providing living quarters, and rooms for school and church services has been erected at Taulbee, in Breathitt county, Kentucky. The founders have been assisted at various times by other workers who teach in the school and travel to the out-appointments. It is hardly necessary to say that this work is carried on in the face of great opposition and many difficulties. A sinning religion that is of the "once-baptized-always-a-Christian" type stoutly opposes such a work of salvation as the Taulbee Mission, but the work is making splendid headway. It is one of the beneficiaries of this department.

Hephzibah Orphanage is located just outside the city limits of Macon, Georgia. It was founded by Miss Bettie Tyler some thirty years ago as a home for orphan children. It was carried on by the founder and her assistants as a faith work for many years, when the ownership and management after a time were tendered to the Free Methodist Church, of which Miss Tyler was a member, but declined by that body. Further negotiations



HEPHZIBAH ORPHANAGE, MACON, GEORGIA



MISSION HOUSE, TAULBEE, KENTUCKY

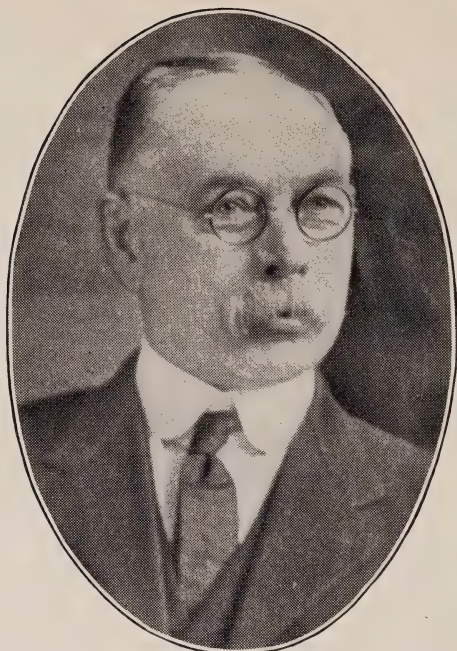
finally ended in the five Southern Conferences of the Wesleyan Methodist Church accepting the trust of carrying forward this work, which they did with good success from 1922 to 1930, when these conferences obtained the added assistance of the Connection through the Home Missionary Department. In 1930 the Book Committee, acting for the Connection, accepted title to the Orphanage property, which is a farm of some sixty-five acres located in a suburban section of Macon and on a good highway. This excellent location adds considerably to the value of the property, which is equipped with dormitories and other buildings necessary for this kind of benevolent enterprise. The managers at the present are Mr. and Mrs. D. L. Jones, and the work is in a prosperous condition. The home accommodates upwards of fifty children; the annual expense approximates ten thousand dollars a year. The real estate is estimated as worth fifty thousand dollars or more, depending somewhat on the state of the times and local developments. The home is under the general supervision of the Home Missionary Secretary.

The deep interest the founders of the Wesleyan Church felt in the Negro race when they were in slavery found expression in a continued interest for the well-being of the freedmen in schools and religious work in various sections. The most permanent institution of this kind is located at Brent, Alabama, where a day school and church work for the colored people have been carried on by teachers and workers of the same race for some twenty-five years or more. This project is under the supervision of the Home Missionary Secretary; and there are few projects in the Church that have done so much good in comparison to the modest sums of money invested. The school is recognized by the school authorities of the county where it is located as a most helpful institution and in recognition of its uplifting influences some financial

assistance is usually provided by the county, though the main support comes through the Home Mission Department of the Church.

A Mexican Mission is located in southern California and is operated in connection with the conference appointments. Being connected with a mission conference it receives the assistance and general supervision of the Home Missionary Department.

At various times rescue and city missions have been opened, mainly under Annual Conference auspices. Bethshan Home, a maternity hospital and home for unfortunate girls located in the city of Canton, Ohio is one of the outstanding institutions of this character. It is under the auspices of the Allegheny Conference and has been operating for more than twenty years.



REV. G. H. CLARKE
Founder of the Y. M. W. B.



REV. H. W. JOHNSON AND SON, IRWIN
Pioneer Wesleyan Missionary to Africa

CHAPTER XVIII

FOREIGN MISSIONS

The General Conference of 1883 ordered that collections should be taken in the churches for foreign missions, and while the money was accumulating the providences of the Lord should be watched to determine how and where the foreign work should be instituted. In 1885 the Missionary Board elected Rev. A. W. Hall of Iowa to the office of Missionary Agent, with a commission to collect funds and awaken missionary interest in the churches.

Mission Work in Sierra Leone, West Africa

During this quadrennium a decision was reached to open work in Africa, a decision that was strengthened by the appearance of Rev. J. Augustus Cole at the General Conference of 1887. He was a native African who is said to have come to this country in search of the truth, and it was thought he was providentially directed to us. He was a man of unusual ability, and was well received by the General Conference, which elected him to elder's orders and proceeded to ordain him, the President officiating, assisted by other ministers. He was connected with an independent church of Negroes in Freetown, Sierra Leone, West Africa, and he represented this body as being desirous of having a pastor from America. Mr. Cole was a relative of King Suluku of the Limba tribe in the hinterland, one hundred and fifty miles inland among the foothills of the Kong mountains. His impassioned pleas for a mission among his countrymen met with response as he traveled for a time over the Connection before returning to his church in Freetown.

This General Conference also authorized Rev. A. W. Hall as Missionary Agent to go to Africa to superintend the founding of our first foreign mission station. Early in the year 1889 Mr. Hall went to Africa, producing in connection with his report an interesting book of his travels, entitled, "*Three Hundred Miles in a Hammock.*"

He landed in Sierra Leone, April 11th, 1889 and was warmly welcomed by Mr. Cole and the members of Saint John's church. The church he found to be a body composed of more than two hundred native Christians. They owned a good stone church and a schoolhouse, with ample grounds surrounded by a six foot stone wall, well located in the city of Freetown. Their worship was conducted after the plan of the English Wesleyans, although the church was not affiliated with any denomination. Accompanied by Mr. Cole he visited three chiefs in the interior, was well received, and thought the promises made were sufficient to warrant the sending of a group of missionaries on his return.

On December 11th, 1889, about six months after the return of Mr. Hall, the first group of missionaries set sail for Africa, composed of Rev. and Mrs. H. W. Johnston and baby Irwin, fourteen months old, and Miss Alice Harris, M. D. The Johnstons were from Washington, D. C., where he had been engaged for two years in city mission work and also as associate editor of the *Washington American*. Miss Harris, feeling a call to the foreign field, had prepared herself by taking a course in medicine. Mr. Johnston spent a year in the pastorate of Saint John's church, then his wife's health failed and he returned to America with his family. After arranging for her care in America he returned to Africa in the spring of 1891, accompanied by Rev. J. B. Omerod of Ohio, a skilled mechanic.

The work in Freetown had not been very satisfac-



MISSION HOUSE, KUNSO, WEST AFRICA



CEMETERY AT KUNSO, WEST AFRICA

Graves of Missionaries: First Row—Rev. John Ovenshire, Miss Miriam Day, Mrs. Miriam Sprague; Second Row—Irwin Johnson, Mrs. Anna P. Clarke, Rev. John Danner; Third Row—Rev. W. C. Boardman, Miss Marie Stephens, Rev. John Ayers

tory as a foreign mission project and the missionaries were instructed by the Board to proceed at once up country. The attitude of King Suluku had seemed to Mr. Hall to be satisfactory on the occasion of his visit, but when Johnston and Omerod entered the country of the Limbas they were refused a location. It was after this refusal, and when encountering similar difficulties elsewhere that the incident took place that our African missionaries love to tell when the pleading and crying of a little African girl in behalf of the white man softened the heart of her father, Commander Abduli, and finally the "palaver" in the town of Ro Manke before King Massiali resulted in the purchase of forty acres of land at Kunso as a mission compound for the sum of one hundred and twenty-five dollars, to be paid in five annual installments. This "palaver" lasted twelve days; the contract was signed November 2nd, 1891, arrangements were made to have the natives build the first mission house and the pioneer foreign mission project of the Wesleyan Church was on its way.

The climate of Sierra Leone has the reputation of being one of the most deadly to white men on the globe—in fact travelers call it "the white man's grave." This it proved to be for a number of the missionaries in the subsequent history of the work.

In the spring of 1892 Mrs. Johnston and Mrs. Omerod arrived in Freetown, much to the joy of their husbands, but Mrs. Omerod had an attack of fever in Freetown and when heart trouble developed she and her husband returned to America and to pastoral work in Ohio. The Johnstons proceeded to Kunso, where they labored faithfully and with success until May, 1895, when they returned to America. During this time their third child was born at Kunso, and in January of 1894, when Mr. Johnston was away from home itinerating in the

country, Irwin, his oldest child, a boy of six years, sickened and died, and though a messenger was immediately dispatched to the father it was impossible for him to reach the home until after he was buried. His grave was the first to be made under the palms of Kunso. The Johnstons were true pioneers, very persevering and heroic in their labors. Several recruits had arrived by the time they left Africa and the mission work was left in good hands. By taking a pastorate at Wheaton, Illinois, he hoped to recuperate his health. As we have observed, while attending the General Conference in Fairmount, Indiana he was stricken with the black water fever and died October 19th, 1895. Mrs. Johnston and her three daughters made their home in Des Moines, Iowa, where she took up the practice of Osteopathy for a living.

The reader will understand that the limits of our space forbid the recording of many incidents and tributes of praise well earned by practically all these heroic missionaries on the foreign field.

While the term of service of Miss Alice Harris, M. D. was three and a half years, owing to the time involved in getting the inland mission under headway and the absence of Mrs. Johnston from the field, the time she spent at Kunso was brief. On her arrival she took up the practice of medicine and during the ten months of her labors there she rendered splendid service to the cause. On her return she was married to Mr. Holiday and resided in the state of Iowa.

In the fall of 1893 Rev. and Mrs. George H. Clarke from Falconer, New York answered the urgent call for recruits and embarked for Africa. Mrs. Anna Perring Clarke was the daughter of Rev. and Mrs. Robert Perring. Previous to her marriage in September, 1893 she was a school teacher in Jamestown, New York. She was a refined and noble Christian woman; her life was cut off



MISSION HOUSE, MASUMBO, WEST AFRICA



FIRST MISSION HOUSE, MASUMBO, WEST AFRICA

[Plate Thirty-Four]

in Africa March 19th, 1897 after frequent attacks of hematuric fever. She wrote to a friend: "Should I be permitted to come home for a rest I shall leave my heart in Africa"—an expression of the true missionary spirit. Brother Clarke returned to America a few weeks after his wife's death, and in the years that followed up to 1911 he returned to Africa, spending in all five terms on the field. He was the founder of that most interesting and successful missionary organization, the *Young Missionary Workers' Band*. In Africa or America he was always a heroic and zealous man of God; the fire of missionary zeal burned in him strongly to the end of his career. He died at Houghton, New York in 1929 very suddenly. At the time of his death he was associated with his second wife, Mrs. Mary Lane Clarke in the superintendency of the Y. M. W. B.

Rev. and Mrs. J. S. French of the Rochester Conference of New York state left New York for Africa January 9th, 1895. They were in the prime of life and their labors on the field were very important and successful. About two months after their arrival at Kunso the Johnstons left for America. At this period a mission was established at Masumbo, and Jerry Rike and wife, natives, were stationed there.

In 1896 work was begun in making brick out of a clay bank rented for this purpose near the Kunso house. The kiln was a great curiosity to the Africans, who came from far and near to see it. The story is recorded of the solemn warning suggested by the fire in the furnace as Luther Wing, a mission boy, was showing it to an old man. As the boy opened the door he said to the old man, who drew back from the heat: "If you no go stop fo sin, you do go place plenty hot pass dis."

Rev. W. H. Kennedy, the Missionary Secretary, visited the African field early in 1896. His visit was

short but helpful. He visited King Suluku, christened six children, giving them Christian names, and inspected the work, gaining an understanding of its problems that one would not get except by personal contact. In this same year a station was opened temporarily in the Limba country.

Rev. J. W. Brown and Rev. Miss Mary Travis of Indiana and Miss Sarah Britten of Iowa composed the next outgoing party in November of 1896. In those days there was no communication between Freetown and the mission except by messenger. The historian says of the arrival of this party: "Mr. Clarke started next morning to meet them, making the distance of one hundred and twenty-five miles in two and one-half days." A revival followed their arrival in which a number of the mission children were saved, an incident that gave great joy to Mrs. Clarke, who died shortly after when their trunks were packed to leave for the homeland. Mr. Brown returned six months after his arrival, and Miss Britten a month later because of failing health. Miss Travis was on the field fourteen months. She suffered much from fever and lived only six months after reaching the homeland. She was called to her eternal reward October 6th, 1898 while visiting a friend in New Castle, Indiana. Her dying words were "Oh, my King has come!" Before she went to the field she won many souls to Christ in her evangelistic labors in the state of Indiana.

Rev. and Mrs. J. M. Bell from Kansas arrived at Kunso December 15, 1897. As soon as they understood the work well enough to be left alone, Mr. and Mrs. French and Miss Travis left for the homeland. All three were suffering from the ravages on health of the fevers of Africa. Both Mr. and Mrs. French were stricken with the black water fever on the journey. Mrs. French's attack came after they reached Syracuse, where she died



ATTENDING CONFERENCE, WEST AFRICA, 1922

April 18th, 1898 in the home of Rev. A. W. Hall. Brother French was the second of this heroic group to lay a young wife in the grave for Africa's rescue from sin. He resumed his pastoral labors in Central New York, where he continues at the time of this writing in fruitful labors for the Lord.

An uprising of the natives took place in Sierra Leone at this time. Native Christians and most of the United Brethren missionaries were horribly massacred. Mr. and Mrs. Bell, though warned to leave their station, remained until word reached the government and soldiers were sent to bring them to the coast. On the journey they passed a place near Port Loko where the war boys were lying in ambush intending to murder them, but a heavy rain fell dampening the powder and rendering their flintlock guns useless for the attack.

Rev. C. P. Holt of Graham, North Carolina landed in Africa soon after the Bells reached Freetown, and he accompanied them back to the station when the war by the natives had subsided. Failing health cut his term short and he returned, landing in America in October, 1899, after a delay of several months in a hospital in Liverpool.

Miss Hattie Brooks of Kansas arrived at Kunso in November, 1899. Early in 1900 Rev. W. H. Kennedy, the Missionary Secretary, accompanied by his wife and Mr. Clarke, left New York City on the "Kremlin," a small sailing vessel sailing directly to the West Coast. After a long and dangerous voyage they landed at Freetown, and by March 9th reached Kunso. They found Mr. Bell prostrated, both in mind and body by the long strain. Mr. Clarke took charge, Miss Brooks went to the Bethel Station conducted by the Soudan Mission and Mr. and Mrs. Kennedy and Mr. and Mrs. Bell started within a few days for the homeland. Mr. Bell died in New

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York City in 1904 and Mrs. Bell returned to her friends in Kansas.

Miss Mary Lane, a teacher in Houghton Seminary, was the next missionary to enter the service in Africa. On her arrival in Freetown in the summer of 1900 she was married to Rev. G. H. Clarke. Her labors, both in Africa and America for the cause of missions are well known throughout the Church, particularly in the later years as Superintendent of the Y. M. W. B.

Rev. and Mrs. J. F. Danner of Michigan arrived at the station late in the year 1900. They were splendid missionaries, Mr. Danner was a capable workman in the building trade as well as a good preacher, and he and Mr. Clarke began immediately to build the brick mission house at Kunso. By hard work the building, composed of chapel, school room and living quarters, was so far completed by June 18th as to allow them to move in before the rainy season had far advanced.

On January 1st, 1901 Rev. W. H. Kennedy resigned as Missionary Secretary. The Executive Board appointed Rev. A. W. Hall to carry on the business until the June meeting of the Missionary Board, at which time Rev. Eber Teter, President of the Indiana Conference was elected to the office which he filled with great ability and devotion until his retirement due to old age in 1919.

Mr. and Mrs. Clarke accompanied Miss Brooks to Freetown in December, 1901. While resting at Mt. Leicester a few weeks, and awaiting the arrival of the next missionary recruit a message was received from the government doctor that Mr. Danner had died December 10th, 1901, and Mrs. Danner also was very low with fever.

Miss Marie Stephens of Pennsylvania arrived late in 1901 and took over the school position left by Miss Brooks. Teaching school was her profession before she



NATIVE PREACHERS, TEACHERS AND ITINERATORS, WEST AFRICA, 1922

entered Houghton Seminary, from which she had lately graduated.

Rev. and Mrs. W. C. Boardman responded to the urgent call and landed in Kunso, March 6th, 1902. In twenty-one days he was stricken with African fever and died. Within a few days Mr. Clarke was also laid low with the black water fever, but his life was spared, and as soon as he was able to be carried in a native hammock, he and Mrs. Clarke and Mrs. Danner left for America.

Miss Stephens and Mrs. Boardman remained alone at the mission until the arrival of the next missionaries, Rev. and Mrs. L. Fagan of Kansas, who remained on the field until 1905. Their work was blessed of God, both in Africa and in their native state, to which they returned.

Early in 1903 Rev. Albert Macy of Longford, Kansas joined the force of workers at Kunso. His assistance was especially helpful in rebuilding the Masumbo Mission house, which had been burned, and in making other improvements. The Kunso Cemetery was beautified and protected by a lantana hedge set out by Mr. Macy.

In the spring of 1903 Miss Hattie Brooks returned to Africa, accompanied by Miss Emma Oates of Pennsylvania. They were located at Masumbo. On her return from the second term in Africa she was married to Mr. Macy of Kansas; Miss Oates also spent two terms in Africa and later resumed her residence in Pennsylvania, where she continued to labor as opportunity was afforded in deputation work. Both these young women were greatly devoted to the cause and labored successfully for the salvation of the lost in Africa.

In December of 1904, Miss Cora Cutshall of Pennsylvania and Miss Imo Jones of Kansas sailed for Africa. They took up the work of Miss Stephens and Mrs. Boardman, whose furlough was due. They met for a brief visit in Freetown. After faithful labors abroad Miss

Jones returned to Kansas, and as soon as home responsibilities permitted she took up city mission work, which she continues at this time in Concordia, Kansas.

In July, 1905, Rev. and Mrs. John Ayers of Michigan arrived and were located at Masumbo. They were both graduates of Houghton Seminary and both were well qualified for the work.

Again death invaded the ranks and the work was almost blotted out. Miss Cutshall was stricken with hematuria, and though she, accompanied by Mrs. Clarke, was able to reach the home of her parents, Rev. and Mrs. P. D. Cutshall in Pennsylvania, she died with a wonderful halo of light on her face on January 5th, 1906. Mrs. Ayers was stricken and on doctor's orders her husband took her to the coast. As soon as she was able to travel she was accompanied by Miss Jones to America. She is in the employ of Marion College. On December 31st, 1905 Mr. Ayers died and the next day the death of Miss Stephens took place. The Christian natives took the bodies to the Kunso Cemetery, gave them burial and sang the hymn:

"Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives forever with His saints to reign,
He arose, He arose, Hallelujah, Christ arose!"

Miss Hattie Crosby had accompanied Miss Stephens to the field. They left America in October, 1905 and after Mr. Clarke was stricken at that sad Christmas time in 1905 and departed for America in the following February, Miss Crosby was left alone in Africa. She went to a station at Magbili to await the coming of recruits, where she continued the study of the language. Kunso station was left in the care of two natives, Pa Bokari and John Seekins. Miss Crosby's early home was in Dakota,

where she had been reared amid the hardships and the heroic devotion of Wesleyan pioneers. As we have observed she arrived on the field at a most tragic period when death was striking down the workers, but she was used to the fires of affliction and returned again and again in subsequent terms until failing health forbade further labors in Africa. In later years she assisted in praying a pioneer Wesleyan church project through in Los Angeles, California. She was married to Mr. Manyon and at the time of this writing lives in Boulder, Colorado.

The next to fill in the ranks were two heroic women, Mrs. Anna Boardman of New York and Miss Nancy Barts of Indiana, who sailed for Africa in May, 1906. On her arrival in Freetown, Mrs. Boardman became the wife of Rev. J. Hal Smith, who had spent many years in West Africa in the employ of the Christian and Missionary Alliance. He was engaged as superintendent by our Missionary Board, and passing by Magbili the new missionary party arrived at Kunso and proceeded with the work. After several fruitful years spent in Africa in the mission school Miss Barts' broken health forbade her return and she became the wife of Rev. J. M. Willis, formerly of Georgia, but lately residing in Portland, Oregon where they are in labors abundant as pastors of one of the Wesleyan churches of that city.

Rev. and Mrs. Smith later entered the employment of the missionary department of the United Brethren Church, where they were able to continue in their devoted labors in Sierra Leone. In March 29, 1915 while Mr. Smith was alone at his station in Konoland he was accidentally killed by the discharge of his shot gun while attempting to shoot a hawk. He lived only a few hours after the accident, and died at noon, preaching to the Africans who filled the house, and watched him die in the victory of the Christian faith. His last words were,

"Goodbye. Meet me in heaven. Lord, receive my spirit." Mrs. Smith has continued in the missionary work of the United Brethren Church where of late years she has been engaged in deputation work in the home field.

In December, 1907, Miss Crosby returned to America on furlough and a new group of workers arrived, composed of Miss Emma Oates, who was returning for her second term, Miss Lulu Tanner and Mr. John Taylor of Pennsylvania and Miss Florence M. Yorton from Houghton, New York. Miss Tanner was a nurse, and her practical knowledge of medicine was a great help on the field. She spent several terms in Africa and resides now in Albion, Indiana, where she is engaged as a doctor's assistant. Miss Yorton specialized in the school work on the field, where she wore her life out for Africa. She lives with health seriously impaired with her niece and husband, Mr. and Mrs. George Whitaker at Dayton, Ohio. Mr. Taylor is a Negro who was converted in Wesleyan meetings in his home town of Homer City, Pennsylvania. He married one of the African mission girls and continues to live in Africa and to render helpful service as needed in the mission.

On July 22nd, 1908, Rev. and Mrs. G. H. Clarke landed in Freetown accompanied by Rev. and Mrs. G. N. Wyher of Rome, New York and Miss Delia Howlett of Marengo, Iowa. With these new recruits a new mission was opened September 25th at Mabai, capital of the Biriwa Limba country, where the Clarkes and Miss Tanner were stationed. Kalawa, the king, received them heartily saying in regard to the Sunday services, "From sunrise till sunset I want to hear the Word of God." Mr. and Mrs. Wyher returned to the homeland in 1909, Miss Howlett continued her work until 1912. All were diligent workers for the Master.

Miss Verna Hanford and Mr. Chester F. Hurst, both from New York state accompanied Miss Crosby on her return December 29th, 1908. Both of these new missionaries rendered valuable service on the field and completed their term of service.

Rev. Vanus Smith of New Castle, Pennsylvania went out in December, 1906, and remained on the field until March, 1909. He was located at Tambiami in the Loko country, where he lived alone and labored with great zeal in his itinerating, covering hundreds of miles of country. His health was seriously impaired, though he lived and labored many years as an evangelist and missionary speaker. He was a man of much prayer and deep piety. He was called from labor to reward while serving as a pastor in the Allegheny Conference.

In December, 1909, the forces were strengthened by the arrival of Rev. and Mrs. J. C. Ovenshire of Michigan, Miss Cleo Young of South Carolina and Miss May Lord of Iowa. Mr. and Mrs. Ovenshire were graduates of Taylor University. They entered into the work with zeal but the career of Mr. Ovenshire was cut short by his death, which occurred in Africa in 1912.

Miss Young was a most capable worker. She was supported on the field by the young people of Central College. After several terms on the field her health was seriously impaired, which forbade her return to Africa. In 1930 she was married to Rev. John Clement, a general evangelist of the Wesleyan Methodist Church. Her labors abroad covered twenty years, (1909-1929), including time out for recuperating health in the homeland.

Rev. and Mrs. B. I. Eddy of Indiana entered on their long and successful missionary career in October, 1910. They spent five terms on the African field, though Mrs. Eddy's later terms were shortened in the care of her children in the homeland. Mr. Eddy acquired an un-

usual understanding of the native Africans; his ability in superintending the work and supervising building operations was a great help in the cause. After his return in 1929 they established their family on the farm home near his parents, Mr. and Mrs. Eddy in northern Indiana, where his services are made available in deputation work.

The missionary career of Miss Mary Buell from the Allegheny Conference was useful but short. She died at the home of Mr. and Mrs. Albert Macy in Kansas after one term in Africa. Miss Clara Campbell from the same conference spent two terms in Africa, where she rendered excellent service in the schools. On her return she took up pastoral work in her conference.

Miss Gertrude Preston from New York State went to the field in September, 1911, where she spent one term. On her return she was married to Mr. Clocksin and engaged in pastoral work in the Dakota Conference.

Rev. and Mrs. Edward L. Elliott from Vermont after a successful term from 1912 to 1914 returned to pastoral work in New York State. The fire of missionary zeal burns brightly where they labor. Rev. G. H. Sprague and his wife, Miriam Churchill Sprague, went to the field in the same party with the Elliotts, and returned for a second term in 1915. Mrs. Sprague answered death's call in Africa, January 7th, 1918, at the close of their second term on the field. She was a younger sister of Mrs. Anna Boardman Smith, whose two missionary husbands lie in African graves.

In 1912 Miss Ruby Helen Paine, M. D., of Iowa went to Africa as a medical missionary. Dr. Paine spent three terms in Africa. Her skill as a physician, together with a deep interest in the spiritual life of the natives made a valuable addition to the plan of work. Near the close of Dr. Paine's first term, Miss Alice M. Thomas, M. D. also from Iowa landed in Africa, where she re-

mained over two years. During her furlough period in America the scourge of influenza swept over the country after the World War. Dr. Thomas gave unstintingly of her time and strength in medical service and died in November, 1918 of the influenza in the city of Chicago. Miss Miriam Day, a graduate of Houghton College died in Africa December 28th, 1917 after being on the field a little more than a year. She was the last of the noble band of missionaries to die on the field. Under the medical supervision of the doctors Kunso was abandoned as a station for the residence of white people on account of its unhealthful location. In the year 1915 the medical headquarters were changed to Kamabai, where the Williams' Memorial Hospital was constructed in 1920.

The next medical missionary to go to Africa was Dr. and Mrs. S. I. McMillen from the Allegheny Conference, who went out in 1929 and are now in Africa for their second term. Near the close of their first term the McMillens located at Kamakwie in the Limba country, to which they returned in 1932 and where new buildings to house the medical work are in process of construction. Mrs. McMillen (formerly Miss Alice Hampe, dean of women in Houghton College) is an ordained minister. The Mount Loma Bible school, a training school for Christian workers, is a valued agency in the development of a native ministry: it is under her care.

Rev. and Mrs. Walter Jennings from Indiana spent three successful terms in Africa. After their return in 1926 Mr. Jennings was called to his eternal home by death, due to his labors in Africa and the diseases contracted there. Mrs. Miriam Jennings resumed her work as a school teacher in Indiana, where her services are also in demand in promoting the spirit of missions.

Rev. and Mrs. F. R. Birch of North Michigan Conference have three terms of most successful missionary

labor on their record in Africa. As superintendent Mr. Birch's labors both in evangelism and in general supervision were of a high order.

Miss Vera Macy from Kansas spent three terms in Africa. She was associated with Miss Crosby in opening the mission station in Bendembu in 1920. Miss Flora Brecht from Oregon invested the labor of two terms of service for Africa's redemption. Miss Bessie Kindley from South Carolina also has two terms to her credit as a trained nurse and missionary. Miss N. Grace Davis from Kansas also served two terms in Africa and Miss Elizabeth Wilson, a teacher in Miltonvale College spent one term on the field.

In 1921 Rev. and Mrs. Carmen Decker from Indiana went to Africa for their first service in the foreign field to which they returned in 1925 for a second term. They are now engaged in pastoral work in the Indiana Conference, ardent advocates of missions. Rev. and Mrs. J. E. B. Cowan from Canada served one term; Mr. Cowan taught a training school for Christian workers at Kamakwie in 1928.

In 1928 Rev. and Mrs. Charles Carter from Dakota went to the foreign field, where they rendered excellent service returning in 1931. Miss Hazel Carter, R. N. of Dakota also spent one term in Africa, returning early in 1934.

In 1919 Miss May Lord was married to Rev. G. H. Sprague and since that time they have returned to Africa twice, where they were in labors abundant, supervising two boarding schools and the general work. Others on the field at the time this is being written, in addition to Dr. and Mrs. McMillen are Rev. and Mrs. Price Stark, from Houghton, New York, Miss Ione Driscoll from Michigan and Miss V. Dorothy Johnson from Oregon, and Rev. and Mrs. F. R. Birch and family.

The six main mission stations of the African work with the date of opening are as follows: Kunso, 1891; Masumbo, 1895; Kamabai, 1908; Binkola, 1910; Kamakwie, 1919; Bendembu, 1920. The report for 1932 states 779 towns were reached with the gospel, 215 were baptized, 175 pupils were enrolled in the schools, and nineteen itinerators were engaged in the conference work.

African Missionaries of the American Wesleyan Methodist Mission in Sierra Leone, West Africa. Term of Service:

- Rev. H. W. Johnston—Dec., 1889-Feb., 1891; March, 1891-May, 1895; Died in U. S. A., Oct. 19, 1895.
- Mrs. H. W. Johnston—Dec., 1889-Feb., 1891; May, 1892-May, 1895.
- Miss Alice Harris, M. D.—Dec., 1889-May, 1893.
- Rev. J. B. Omerod—March, 1891-Aug., 1892; Died in U. S. A.
- Rev. G. H. Clarke—Nov., 1893-May, 1897; Jan., 1900-May, 1902; Sept., 1904-Feb., 1906; June, 1908-May, 1911; Oct., 1912-June, 1915; Died in U. S. A., Jan. 27, 1929.
- Mrs. Anna Perring Clarke—Nov., 1893-; Died in Africa March 19, 1897.
- Rev. J. S. French—Jan., 1895-April, 1898.
- Mrs. J. S. French—Jan., 1895-April, 1898; Died in U. S. A., April 18, 1898.
- Rev. J. W. Brown—Nov., 1896-May, 1897.
- Miss Mary Travis—Nov., 1896-April, 1898; Died in U. S. A., Oct. 6, 1898.
- Miss Sarah Britten—Nov., 1896-June, 1897.
- J. M. Bell and Wife—Nov., 1897-May, 1900; J. M. Bell died in U. S. A. in 1904.
- C. P. Holt—June, 1898-Oct., 1899.
- Miss Hattie Brooks—Nov., 1899-Jan., 1902; June, 1903-June, 1905.
- Mrs. Mary Lane Clarke—June, 1900-May, 1902; Sept., 1904-Dec., 1905; June, 1908-May, 1911; Oct., 1912-June, 1915.
- Rev. J. F. Danner—Nov., 1900-to death in Africa, Dec. 10, 1901.
- Mrs. J. F. Danner—Nov., 1900-May, 1902; Mrs. Mina Danner died in U. S. A.
- Miss Marie Stephens—Nov., 1901-Feb., 1904; Oct., 1905-to death in Africa, Jan. 1, 1906.
- Rev. W. C. Boardman—Feb., 1902-to death in Africa, March 27, 1902.
- Mrs. Anna Boardman—Feb., 1902-Feb., 1904.
- Mrs. Anna Boardman Smith—May, 1906-Aug., 1908.
- Rev. and Mrs. Leonard Fagan—June, 1902-Feb., 1905.
- Mr. Albert Macy—Jan., 1903-Feb., 1904.
- Miss Emma Oates—June, 1903-June, 1905; Nov., 1907-Jan., 1909.
- Miss Cora Cutshall—Dec., 1903-Dec., 1905; Died in U. S. A., Jan. 5, 1906.
- Miss Imogene Jones—Dec., 1903-Oct., 1905; Oct., 1910-Jan., 1913.
- Rev. John Ayers—June, 1905-to death in Africa, Dec. 31, 1905.
- Mrs. Lizzie Ayers—June, 1905-Oct., 1905.
- Miss Hattie Crosby—Oct., 1905-Dec., 1907; Dec., 1908-Oct., 1911; March, 1913-Feb., 1917; Feb., 1919-Aug., 1921.
- Rev. J. Hal Smith—June, 1906-Aug., 1908; Died in Africa, April 1915, in employ of U. B. Mission.
- Miss Nancy Barts—May, 1906-Aug., 1908; Sept., 1911-June, 1914; Feb., 1919-March, 1920.
- Miss May Lord—Dec., 1906-Jan., 1909; Nov., 1909-March, 1912; Oct., 1916-June, 1919; Married to Rev. G. H. Sprague Aug., 1919; Aug., 1920-June, 1924; Nov., 1931-Feb., 1934.
- Rev. Vanus Smith—Dec., 1906-March, 1909; Died in U. S. A.
- Miss Florence M. Yorton—Nov., 1907-Dec., 1910; March, 1913-

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Wesleyan Methodist Missions in India

In August, 1908, in the annual missionary meeting at the Stoneboro Camp Meeting in the Allegheny Conference, Mrs. Clara McLeister, the presiding officer of

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- Oct., 1918; Aug., 1919-Jan., 1923; Feb., 1924-Dec., 1926; Oct., 1927-Jan., 1930.
 Miss Lulu A. Tanner—Nov., 1907-Dec., 1910; April, 1914-Oct., 1918; Aug., 1919-Jan., 1923; Oct., 1924-May, 1928.
 Mr. John Taylor—Nov., 1907- ? 1909. Still in employ of Board as Native Worker.
 Miss Delia Howlett—June, 1908-May, 1911; April, 1914-Feb., 1917; Aug., 1919-Jan., 1923; Sept., 1925-April, 1927.
 Rev. and Mrs. G. N. Wyher—June, 1908-May, 1909; Mrs. Wyher died in U. S. A.
 Miss Verna Hanford—Dec., 1908-May, 1911.
 Rev. Chester F. Hurst—Dec., 1908-March, 1911.
 Rev. J. C. Ovenshire—Nov., 1909-to death in Africa Jan. 9, 1912.
 Mrs. J. C. Ovenshire—Nov., 1909-March, 1912.
 Miss Cleo Young—Nov., 1909-Feb., 1912; Oct., 1916-May, 1919; Oct., 1920-May, 1924; Nov., 1926-Jan., 1930.
 Rev. B. I. Eddy—Oct., 1910-Jan., 1913; Jan., 1915-June, 1918; March, 1919-May, 1922; Oct., 1922-March, 1926; Sept., 1926-Sept., 1929.
 Mrs. Dollie R. Eddy—Oct., 1910-Jan., 1913; Jan., 1915-June, 1918; March, 1919-Jan., 1922; Oct., 1922-Dec., 1924; Sept., 1926-Feb., 1928.
 Miss Mary Buell—April, 1911-April, 1913; Died in U. S. A. at home of Mr. and Mrs. Albert Macy, Longford, Kans.
 Miss Clara Campbell—Sept., 1911-June, 1914; May, 1918-Jan., 1921.
 Miss Gertrude Preston—Sept., 1911-June, 1914.
 Rev. and Mrs. Edward and Anna Elliott—Jan. 1912-Oct., 1914.
 Rev. G. H. Sprague—Jan., 1912-Oct., 1914; Oct., 1915-June, 1919; Aug., 1920-June, 1924; Nov., 1931-Feb., 1934.
 Mrs. Miriam Churchill Sprague—Jan., 1912-Oct., 1914; Oct., 1915-to death in Africa, Jan. 7, 1918.
 Ruby Helen Paine, M. D.—Oct., 1912-June, 1915; May, 1918-Jan., 1921; Dec., 1921-Dec., 1924.
 Alice M. Thomas, M. D.—March, 1915-Oct., 1917; Died in U. S. A., Nov., 1918.
 Miss Miriam Day—Oct., 1916-to death in Africa, Dec. 28, 1917.
 Rev. and Mrs. Walter and Miriam Jennings—June, 1918-Jan., 1921; Nov., 1921-June, 1923; Oct., 1922-Jan., 1926.
 Rev. F. R. Birch—Feb., 1919-Jan., 1922; Oct., 1922-Jan., 1926; Aug., 1929-Nov., 1932; Dec., 1933.
 Mrs. F. R. Birch—Feb., 1919-Aug., 1921; Oct., 1922-June, 1924; Aug., 1929-Nov., 1932; Dec., 1933.
 Miss Vera Macy—Feb., 1919-Sept., 1921; Oct., 1924-April, 1928; Aug., 1929-Nov., 1932.
 Miss Flora Brecht—Dec., 1921-Dec., 1924; March, 1928-Dec., 1930.
 Miss Bessie Kindley—Feb., 1924-Dec., 1926; Sept., 1928-Jan., 1932.
 Rev. and Mrs. Carmen Decker—Nov., 1921-Dec., 1924; Nov., 1925-Dec., 1927.
 Rev. and Mrs. J. E. B. Cowan—Sept., 1925-Dec., 1928.
 Miss N. Grace Davis—Nov., 1925-Dec., 1928; June, 1930-Nov., 1932.
 Rev. and Mrs. Chas. Carter—Sept., 1928-Aug., 1931.
 Miss Elizabeth Wilson—Sept., 1928-July, 1930.
 Dr. S. I. and Rev. Mrs. Alice Hampe McMillen—Feb., 1929-Nov., 1931; Dec., 1932.
 Miss Hazel Carter—Sept., 1931-Jan., 1934.
 Rev. Price and Helen Stark—Sept., 1931-
 Miss Ione Driscoll—Aug., 1933-
 Miss V. Dorothy Johnson—Aug., 1933-



MISS GRACE WOOD

MISS STELLA WOOD

MISS MARY GREENE

Wesleyan Missionaries to India



MISSIONARIES AND NATIVE CHRISTIANS, INDIA

Travel in the Orient—Off for the Quarterly Meeting at Dandi Maroli-on-the-Sea

[Plate Thirty-Seven]

the W. H. and F. M. Society, by the directing of the program arranged to have the needs of India as a prospective mission field presented. Miss Grace Chadwick, a pastor in the conference who was chosen to speak on the subject, awakened a hearty response, and an offering of something over three hundred dollars was raised for a new mission project in India. Rev. A. T. Jennings, who was present as one of the evangelists, carried a report of this movement to the next meeting of the Executive Board of the Connection, which passed a resolution in favor and received the money which was being raised.

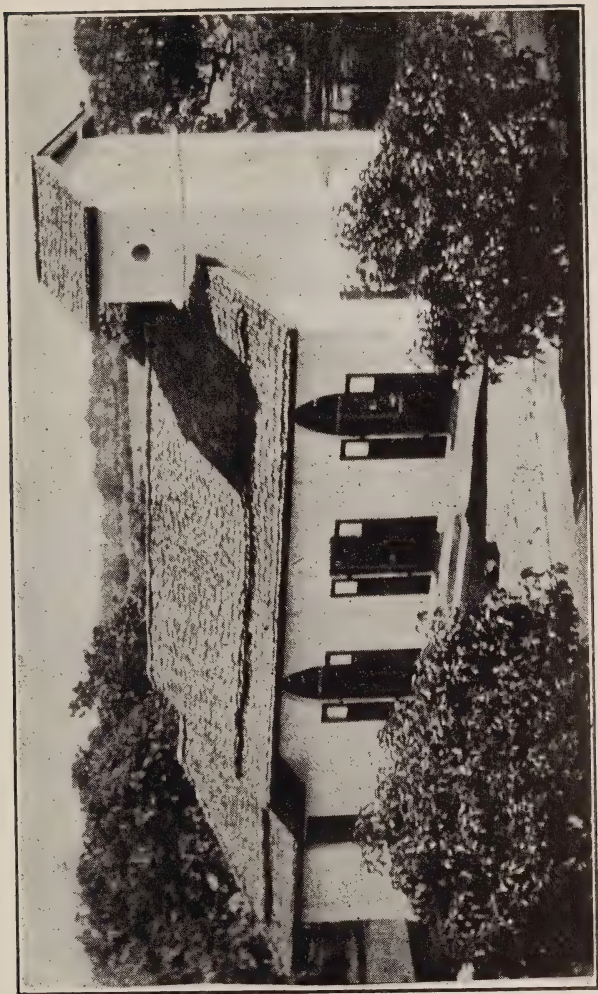
Answering to this awakened interest of the Church, Rev. A. E. and Mrs. Bessie Sherman Ashton, who had spent some years in India as missionaries, and who were in America in 1910, presented a proposition to Rev. E. Teter, the Missionary Secretary, by which title was given to a mission compound of some five acres at Pardi, India for the sum of six hundred dollars. Rev. and Mrs. Ashton united with the Church and in December, 1910, accompanied by their children and Miss Stella Wood they embarked for India. Previous to this arrangement the Ashtons and others had been at work in India under the auspices of a very devoted group of holiness people known as the Vanguard organization in St. Louis, Missouri. Mr. Teter's report to the Missionary Board states that a satisfactory agreement was made with the Vanguard people before assuming the direction and support of the India Mission.

Rev. and Mrs. C. B. Harvey went to India with the Ashtons on the conviction of a divine call, but otherwise without an assured support. In 1911 the Harveys located at Sanjan, where in 1912 Rev. W. A. Sherman of the Vanguard had secured a government lease of twenty-seven acres of land, and upon which some mission buildings had been constructed. In 1916 in expectation of an

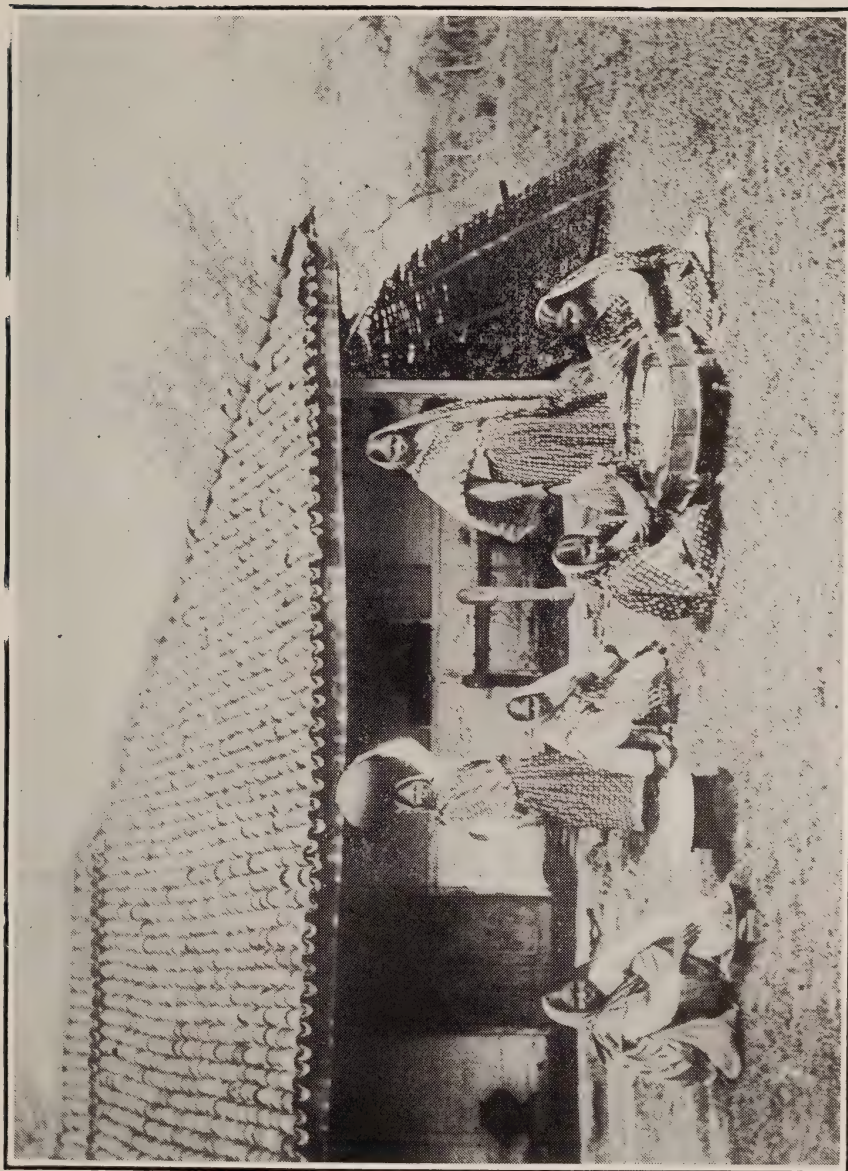
assured support by our Church, which has been forthcoming ever since, this station became a part of the Wesleyan Mission field in India.

These stations, with the later developments, are located in the Surat and Thana Districts of the Bombay presidency of India, located approximately one hundred miles north of Bombay. The area for which we are responsible covers a thousand square miles, with a population of three hundred thousand people. The prevailing language is Gujarati. India is a land of frequent plagues and famines and the care of homeless orphan children is a most Christian duty, as well as one that finally becomes fruitful in redeemed souls as well as rescued lives. This work is carried on in a boys' boarding school at Sanjan and a girls' boarding school at Pardi. Other stations and outstations opened as the work developed are Vapi, Udveda, Vachippa, where a worker is supported largely by the gifts of the Indian Christians, Dandi Maroli on the shore of the Arabian Sea, and Gholvad, in the Marathi country. The usual missionary methods adopted by evangelical missions prevail; such as evangelistic tours during the dry season, the sending forth of native preachers and Bible women and conducting numerous schools in the villages. In 1932 there were seventy of these Sunday-schools with an attendance of nearly fifteen hundred.

Rev. and Mrs. Ashton remained on the field five years. Their return in 1915 was beset by many anxieties; it was during the World War, when sea voyages were dangerous and difficult. During the time they were delayed in England they met with great sorrow in the death of their ten year old son, Ernest. He contracted diphtheria on shipboard and died in the full assurance of salvation after singing "How Sweet the Name of Jesus Sounds." They later arrived in America and engaged in pastoral work in Illinois. Mr. John Armstrong of Colorado was



WESLEYAN METHODIST CHAPEL, PARDI, INDIA



MISSION GIRLS AT PARDI, INDIA, 1913

left in charge of the work at Pardi in 1910 during the absence of the Ashtons from India. His death took place in 1912 when he fell a victim of malignant malaria and his body was laid to rest in the cemetery at Pardi. Rev. and Mrs. John Reed rendered faithful service in India from 1913 to 1917, during the period of the World War, which put a severe strain on religious work within the British domains.

We have mentioned the sailing of the Harveys for India and their work at Sanjan. In the course of a few years they entered the employ of the Wesleyan Mission Board and when in America from 1917 to 1919 they traveled extensively throughout the Church in the interest of the cause. In India and in America Mr. and Mrs. Harvey rendered splendid service; they were sincere, capable and deeply spiritual. Mrs. Harvey died on the field in 1922; Mr. Harvey labored on several years in India, then with health seriously impaired, he returned to America, where he is still at work for the Lord and is at the time of this writing president of the California Conference. His work as teacher in the training school in India was particularly helpful.

After spending a five year term in India Miss Stella Wood returned to be present at the General Conference of 1915 and to do deputation work. On her return in 1917 she was accompanied by Miss Grace Wood, her sister, and by Miss Mary Greene of Indiana.

All of these devoted women rendered capable service, acquired the language of the Indians and cheerfully bore the sacrifices involved in a missionary career. Rev. and Mrs. John Reed spent five years on the field, Miss Frances Forte three years, Rev. and Mrs. Walter Morris of Indiana spent a five year term; their return was hastened by a serious impairment of Mr. Morris's health.

In 1921 the recruits for our Indian work were com-

posed of Rev. and Mrs. P. D. Doty from Illinois and their children, Arthur and Ethel, and Miss Flora Pitts of Indiana. Miss Pitts spent a term of five years of devoted labor and since her return she has devoted her time to pastoral work. The Dotys have made a great contribution to the Indian mission field. One of the projects that Mr. Doty was able to carry through is the broadening of industrial mission work by the purchase of land upon which Indian Christians are located as farmers, free from the unbearable terms of tenantry demanded by the non-Christian landlords common in India. Mrs. Doty's work as matron of the girls' boarding school is also valuable. In 1922 Rev. and Mrs. John Smeltzer went out to the field. Mrs. Smeltzer was called by death to her eternal reward the following year and Mr. Smeltzer returned to America. Miss Hazel Rogers from Michigan also joined the mission force in 1922. In 1923, on the arrival of Rev. F. E. Banker from the Champlain Conference, Miss Rogers and Mr. Banker were married. They entered heartily and successfully into the work and at this date are on the field in their second term.

The latest recruits on the Indian field are Miss Mary Price from the Allegheny Conference, who is now on the field in her second term, Miss Isla Knight, R. N. from Dakota and Miss Hazel Jones, R. N. also from the Allegheny Conference, both of whom are in the homeland on furlough after spending a term in the field ministering to both soul and body in the cause of Christ, as registered nurses.

Here is given a list of the missionaries who have labored in the mission since it has been under the management of the Wesleyan Methodist Church. The time given does not include what was served before then on the field. Some were called home to do deputation work,

others went before their full term was up on account of sickness, others for various reasons.

Wesleyan Methodist Missions in Japan

During the administration of Rev. E. Teter as Missionary Secretary, a conviction began to grow that the Wesleyan Methodist Church should make a definite contribution to the spread of the gospel in Japan. An incident that helped to give expression to this conviction was the response awakened by the presentation of the cause of Christian missions in Japan by a young man, Mr. Hiraide, who was in America as a theological student and who united with the Allegheny Conference. His local church membership was placed with the Wesleyan church in Barberton, Ohio under the pastorate of Rev. Mrs. Sarah E. Shultz, who with many others became interested in opening a mission in Japan. The project received the approval of the Missionary Board and when the report of plans appeared in *The Wesleyan Methodist*, Rev. and Mrs. M. A. Gibbs decided to make application for work in Japan, which was accepted. They left their pastorate in Titusville, Pennsylvania and on October 12th, 1918 they sailed for the Orient. Mr. Hiraide had in the meantime returned to his home country, and he was at

-
- Rev. and Mrs. A. E. Ashton, 1910-1915. Mrs. Ashton remained until 1916.
 Mr. John Armstrong, 1910-1912. Died in India.
 Miss Stella Wood, 1910-1915; 1917-1923.
 Rev. and Mrs. John Reed, 1913-1917. She left the next year.
 Rev. and Mrs. C. B. Harvey, 1916-1917. Mrs. Harvey 1919-1922, died in India. Mr. Harvey, 1919-1926; 1927-1931.
 Miss Mary Greene, 1917-1923; 1925-1932.
 Miss Frances Forte, 1917-1919.
 Miss Grace Wood, 1917-1923; 1924-1931; 1932-
 Rev. and Mrs. W. C. Morris, 1919-1924.
 Miss Flora Pitts, 1921-1925.
 Rev. and Mrs. P. D. Doty, 1921-1928; 1929-
 Mrs. F. E. Banker (Hazel Rodgers), 1922-1930; 1931-
 Rev. F. E. Banker, 1923-1930; 1931-
 Rev. and Mrs. John Smeltzer, 1922-1923. Mrs. Smeltzer died in India.
 Miss Mary Price, 1925-1931; 1932-
 Miss Isla F. Knight, R. N., 1926-1931.
 Miss Hazel B. Jones, R. N., 1926-1933.

the wharf to meet the new missionaries and to assist them in the many perplexing problems of a new language, finding a home in the great city of Tokyo, and their first introduction to the Far East.

Their first rented house was in Yoyogi, a western suburb of Tokyo, and the first work was a study of the Japanese language, in which they have both become proficient. Before many months passed they were receiving in their home an eager minded group of young Japanese men who were at first mainly interested in acquiring a knowledge of the English language. They had the joy of leading a good number of them to Christ as their Saviour, and in the fall of 1920 they rented a large native house in Ikebukuro, another suburb of Tokyo. Here for four years religious services were held with as many as one hundred fifty people squatted on the matting floor of their home.

In 1924 a church and parsonage combined was built for the Ikebukuro church, and in 1927 a church was built for a congregation in Zoshigaya, which was a society organized originally on full salvation lines by Miss Dorothy Hoare, a missionary from England. Other societies have been organized at Nagasaki, Tokorozawa and Koyama.

Considering the modest investment the Church has made in financing this mission, the results have been very good indeed. The report of 1932 lists five native churches with the same number of native workers as pastors. The Japanese are a very capable and self-reliant race. Missionaries from other lands are not needed in large numbers, though it would be desirable for our station to be provided with additional workers to relieve the constant labor of superintendency of the present force. Mr. and Mrs. Gibbs have been home on one furlough since they first went to Japan. They left their oldest



REV. AND MRS. M. A. GIBBS AND FAMILY, 1926



REV. AND MRS. M. A. GIBBS, TOKYO, JAPAN, AND JAPANESE
WESLEYAN YOUNG PEOPLE

daughters, Elsie and June, in America where they have been taking their college work in Marion College. Mrs. Gibbs' health was for a time seriously impaired with tuberculosis during their sojourn in America, and after recovery had begun Mr. Gibbs went out to Japan alone to meet an emergency in the work. After several months Mrs. Gibbs, with Grace, her youngest child, joined him in Japan, where they continue at this time. The success of their labors is evidence of the excellent ability and spiritual force of these workers. During the period of their furlough in America the work was under the capable oversight of Rev. Floyd Hitchcock of the Oriental Missionary Society.

As we have observed in a previous chapter, Rev. and Mrs. E. F. McCarty made a tour of all our mission fields during the quadrennium of 1919-23. Their extended visit on the several mission fields was of value, not alone in a better understanding of mission problems, but especially in Japan their sojourn was very helpful to this lone family. Before leaving Japan Mr. McCarty assisted in the work of breaking ground for the first American Wesleyan Methodist Church in Japan.

CHAPTER XIX

EDUCATIONAL INSTITUTIONS

The First General Conference heard and approved the report of the Committee on Education, which proposed as a general policy the opening of a seminary for both sexes in each Annual Conference, and a "Wesleyan Collegiate Institution" for literary and theological training, to be located at a suitable center. These high hopes were not realized, but they reveal a determination on the part of the Church fathers to assure the denomination of a trained and capable ministry.

The Wesleyan Institute at Dracut, Massachusetts continued for only two years. The plans for a school at Leesville, Ohio in the Allegheny Conference failed to materialize, as did also the proposition in the New York Conference to use buildings purchased for this purpose at Royalton Center, New York. The Illinois Conference opened a Seminary at Wheaton, Illinois, but in 1848, owing to the heavy financial obligations involved it was abandoned and rechartered as Wheaton College, under the authority of the Congregational Church.

Michigan Union College

Beginning in or about 1849 the Michigan Conference opened a school at Leoni, Michigan. In 1853 a charter was obtained for this school under the name "Michigan Union College" with Lorenzo D. Hand as President. He was succeeded by John McEldowney, one of the teachers. Others who served on the faculty were James McEldowney, Miss Martha Buckingham, who later married Rev. Jesse McBride, and Miss Elizabeth Willits, who

became the wife of Rev. Adam Crooks. A class of seven graduated from the college in 1858. By that time accumulated debts threatened to close the institution. In the session of the Michigan Conference of 1859 a strenuous effort was made to collect money to meet the liabilities, and a sum amounting to ten thousand dollars was subscribed, but these efforts did not succeed and the college was sold to the United Brethren and by them abandoned after a time.

Rev. A. T. Jennings says of the financial policies of Leoni school: "Scholarships for the college course were sold for twenty-five dollars, and it is said that the management of the financial side of the work was after that order; hence no one wonders that the college was closed." The members of the faculty were capable as educators and it is said of the work: "The moral and religious influence at Leoni was always sound and radical, a blessing to many."

Adrian College

Undaunted by this event in their educational efforts, the attention of the Michigan brethren was turned to a proposition made by citizens of Adrian, Michigan, by which a tract of land was offered as a site for a college, and in addition the sum of thirty thousand dollars was assured for the erection of buildings. A report brought to the General Conference in October, 1861, states that this offer was accepted in March, 1859, and Rev. Asa Mahan, D. D. was secured as President.

This institution was launched with great enthusiasm, and for several years the prospects were good for a strong and permanent school of college grade. A charter from the state authorities of Michigan was obtained, which, as we view the matter from this distant date, incorporated an unsound financial basis upon which to invest the money

of the denomination with the expectation that the title to the college was absolutely secure. We refer to Article 9 of the charter, which reads as follows:

"It is understood that the capital stock of said corporation is to be increased within the period of five years to the amount of one hundred thousand dollars, of which at least six thousand dollars, including the thirty thousand dollars first and already subscribed shall be expended in building and apparatus, and unless said capital stock be increased to that amount within the aforesaid time, and in case of failure so to increase the capital stock within the time aforesaid, that a majority of the board of trustees shall be selected from any religious body that shall agree to increase said capital stock beyond the amount above specified. And until the above conditions are complied with only six of the trustees shall be members of the Wesleyan Methodist Connection of America as above named." (Article 7 named twelve as the number of trustees.)

Dealing with this important feature of the case, A. T. Jennings in his history of the Church says: "The Wesleyans claimed that they had complied with the requirements of the charter and raised the full amount of increase to the capital stock. The trustees claimed they did not and so offered the right to raise the capital stock to the Methodist Episcopal Church, and later to the Methodist Protestant Church. In the midst of the movement for the turning of the college over to the Methodist Protestants the union movement was consummated and the college went with the new organization, and was later carried to the Methodist Protestant Church when the new organization resumed its place in that denomination."

During several years efforts were made by duly accredited representatives of the Wesleyan denomination to secure from Adrian College and the Methodist Protes-

tant Church a financial settlement of the great investment of money that had been made by the denomination. Their efforts were ignored and the Church was left to renew its courage and develop new plans in its educational policies. Mr. Jennings concludes:

“Perhaps the lesson the Wesleyans had to learn was that if they wanted a school they must create it and support it without depending upon men of the world and men of other denominations to help them, particularly if by tendering such help it became possible for them to turn the school away from the Wesleyans.”

Wasioja Institute

In 1873 a school building located at Wasioja, Minnesota came into the possession of a board of trustees, who proposed to conduct a school under the auspices of the Wesleyan Church. Prof. E. G. Paine was elected to the Principalship. He was assisted by Miss Mary Paine, who later became Mrs. Mary Paine Manwell, for many years prominent in the Michigan Conference and in the Connection as the first President of the General W. H. and F. M. Society of the Church. Wasioja Institute received considerable Connectional support, but it was not well located as a denominational center, being far to the north and west of most of the contributing territory. After the loss of Adrian College to the Connection there arose an insistent demand that schools receiving denominational support should be placed under the control of the Educational Society, which had been organized in 1881. Wasioja Institute declined to meet this demand. This and other causes led to a falling off of support and the institution ceased to operate about the year 1892.

Wheaton Seminary

Another effort made to meet and solve the problem of training for the ministry was the project sponsored by

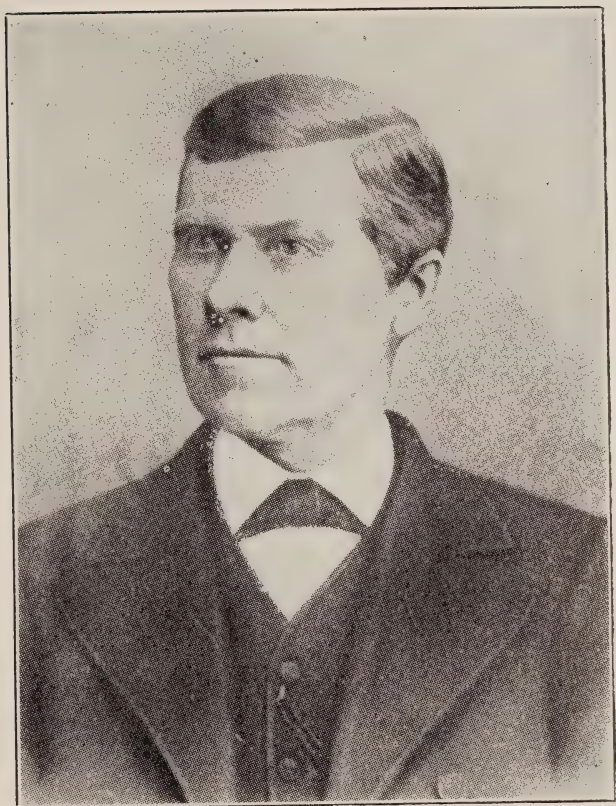
the Educational Society of establishing a Seminary at Wheaton College, in Wheaton, Illinois, to be conducted and supported by the Wesleyan Methodists. To finance the Seminary, the Educational Society invested \$6,000 that had been donated by Rev. William Leuty, to which additional sums were added, collected through the years from 1881 until 1890, when it was dropped. Rev. L. W. Stratton resigned his position as Editor of the *Wesleyan Methodist* to accept the Presidency of the Seminary in 1881, where he continued alone until 1887, when Rev. J. N. Bedford, D. D. was engaged as assistant. In 1889 Mr. Stratton resigned and Mr. Bedford continued until 1890.

Houghton Seminary and College

The following account of the early days of Houghton Seminary was written by its founder, Rev. Willard J. Houghton, in a book of financial records preserved at the College. The account follows:

"Rev. D. S. Kinney, then agent of the Wesleyan Methodist connection, in the night following the dedication of the Wesleyan Methodist Church at Short Tract, in the month of October, 1882, stated to me that as a denomination, we very much needed a school in Western New York, as it would be a central place where we could school our children away from the environment of the large towns and cities. He also said that Houghton would be a good place, since it was free from the evils of the larger towns and cities. He stated that if I would take hold of the work, he would do all that he could to put an endowment on it, so as to make it easy for the poor, and an object for our people to send their children from a distance to their own Christian school.

"After much prayer and consultation with D. S. Kinney, and Rev. N. Wardner, then Editor of the *Wes-*



REV. WILLARD J. HOUGHTON
Founder of Houghton Seminary

leyan Methodist, and also with the Lockport Conference, in the bounds of which the Seminary is located, and with the church and friends of Christian education at Houghton, all agreed to stand by and help on the work.

"February the 3rd, 1883, the first subscription was taken in the Houghton Church. After about one month's work by Rev. D. W. Ball, W. J. Houghton, Alonzo Thayer, and John Parker, the subscriptions taken within a radius of five miles from Houghton footed our books up to about \$1000.

"In the month of April, 1883 the petition for the incorporation papers was completed at Eagle Harbor, seat of the Lockport Conference that year, and the following persons were the charter members: W. J. Houghton, D. W. Ball, H. F. Besse, W. Doughty, R. F. Dutcher, J. L. Benton, G. W. Sibley, F. M. Moshier, B. S. Laughlin, B. A. Hammond, E. R. Weaver, and A. Thayer.

"The grounds that the Seminary now stands on (the old Seminary) with eleven acres, was the liberal donation of Mr. and Mrs. Harvey Tucker. The first money paid in to the building fund was given by T. K. Doty, of the Allegheny Conference.

"In the month of April, 1883, the ground was broken by Alonzo Thayer and Rev. D. W. Ball, who had charge of excavating for the foundation, and bringing the water to the grounds. At the spring conference in the year 1883, the subscription for building and endowment came up to about \$1500, and the job of building Houghton Seminary was let to Mr. Armstrong of Cuba to do the stone and brick work, C. P. Lapham to put on the roof and enclose the building, and Walter Arnold to do the inside work.

"The men most instrumental in locating the building on the hill, were Rev. N. Wardner, D. S. Kinney, and H. F. Besse. Time would fail to speak of the many in-

teresting providences connected with the planting of this school. Heaven seemed to smile upon it from the beginning.

"Soon after the job was let, and the building commenced, there came a financial pressure and crops were blasted, so that it was impossible to collect subscriptions that were counted good. In the fall of 1883 it looked dark as though the project must fail. But the Wesleyan Methodist General Conference in session at Syracuse, lifted the cloud by a cash subscription of over \$800, much of which was paid down. Therefore, the work went on.

"In September, 1884 the building was practically finished, so it was thought best to open school. Yet there was an \$1800 debt. However, the subscriptions, when collected, were sufficient to pay the obligation. Rev. W. H. Kennedy was selected as Principal, Luther Grange, Assistant, and Miss Alice Boardman as teacher. Miss Eva Davis was selected as primary teacher. Sister Mary Depew was chosen to take the oversight of the lady students, and to give them weekly lectures.

"After four years and five months of hard struggle, during which time we collected money to make improvements and to pay teachers' salaries, we were able to report to the Board of Trustees in June, 1887, that the building was free from debt. We also reported several thousand uncollected subscriptions. All the money, labor, and material used between the dates April 12th, 1883, and June 15th, 1887, was accounted for. The amount in cash and estimated value of material and labor, is set opposite each name in this book. At this time, June 15th, 1887, our work as regular Agent ceased. Since this time many have given just as worthily in carrying on this work, and verily, verily, they will have their reward in the world called Heaven." (Signed—W. J. Houghton.)



HOUGHTON COLLEGE, HOUGHTON, NEW YORK

Ladies' Dormitory

Administration Building



HOUGHTON SEMINARY, HOUGHTON, NEW YORK

The original Seminary and President's House are on the hill, in the background

[Plate Forty-Three]

The pastor of the local Wesleyan Methodist Church was Rev. A. J. Tiffany, who had recently come to us from the Methodist Episcopal Church for the purpose of advancing the cause of holiness and Christian education. He was tendered the position of Principal, but the duties as outlined by the Board seemed to him to be too many, since it was expected at first that one man could be pastor of the village church and also Principal, with a heavy teaching schedule. He accepted the pastorate and filled this office with great benefit to the cause for three years.

In a series of reminiscences written late in his life he records important facts concerning the spiritual and material developments. The village in 1884 was composed of about a score of buildings, a store where no tobacco was sold, a temperance hotel, a church, a cheese factory, a blacksmith shop and fourteen dwelling houses.

Of Mr. Houghton he wrote: "I found him full of enthusiasm and zeal for the success of the Seminary and exceedingly optimistic as to its success. He related how the Lord had given him a vision of it in a dream, and told him what to do to secure the success of the undertaking. He was gone from home much of the time, visiting conferences and various places in the Connection, raising money, inspiring confidence and zeal in the Church and giving such a description of Houghton and its future that multitudes thought that it was surely an Eden in which to live. He also secured the promise of many to sell their homes and move there to help make the Seminary a success. His descriptions were so vividly drawn that many were disappointed when they came to Houghton to live, but he was a sincere, enthusiastic optimist."

Perhaps the most outstanding personality of this group was Mrs. Mary E. Depew, whose husband sold their farm in Ohio and built a home in Houghton. She was a sister of the Connectional Agent, Rev. D. S. Kin-

ney, and like her brother was tall and stately in appearance. She was an ardent exponent of entire sanctification, having been led into this experience under the teaching of Rev. J. A. McGilvra. She was an evangelist, and her ministry of full salvation was greatly blessed of God.

It is recorded that at first she conducted a daily prayer meeting in her home at four o'clock in the morning, which was well attended. Later, the hour was eight in the morning. "Almost daily, souls were being saved or sanctified, or both, in her home," Mr. Tiffany wrote, who proceeded to say, "She was an exceptional teacher of the Word, and an expounder and preacher. She was mighty in prayer, holding on until the seeking souls prayed through to victory." She died in the year 1892. Recalling incidents of revival meetings the same writer states that Mr. and Mrs. E. G. Dietrich were converted in March, 1885, and in January 19th, 1887, James S. Luckey was converted there. He states that Mrs. Mary Lane Clarke also dates her conversion from that time. Other church workers who helped to sustain the spiritual and financial life of the institution in its early days were Mr. and Mrs. Calkins, who sold their farm and built and operated a rooming house near the old Seminary hill, Mr. and Mrs. Charles Lapham, Mr. and Mrs. Stephen Houghton, Chester and Lester Cronk and their wives, Mr. and Mrs. George Washbon, Rev. and Mrs. Edwin Palmer, and Mr. and Mrs. Fancher.

Houghton has been fortunate in its presidents. Only five names appear in this list covering fifty years, since the year of the first incorporation. The record is as follows: Rev. W. H. Kennedy, 1884-1886; Rev. A. R. Dodd, 1886-1893; Rev. E. W. Bruce, 1893, 1894; James S. Luckey, 1894-1896; Silas W. Bond, A. M., 1896-1908; James S. Luckey, A. M. LL. D., 1908 to the present date, 1934.



PROF. J. S. LUCKEY

Principal of Houghton Seminary, 1894-1896
President of Houghton College, 1908-1934

This list of names presents characters for whom the Church has reason to be grateful. They were men of culture and ability, and each made a valuable contribution to the training of the young men and women who became valued workers for Christ.

The outstanding personality of Houghton Seminary, and later of Houghton College, has been James Seymour Luckey, whose two year term was followed by a long term in the office of President which at this time (1934) amounts to twenty-six years. His early home was on a farm in western New York State, within a day's drive of Houghton Seminary, where he took his college preparatory work, which was followed through the years by a liberal education in Albany Normal College, Oberlin College and Harvard University, where he was offered a position in the Faculty as assistant professor with prospects of promotion, but declined this offer to return to Houghton Seminary as President. As an educator and financier Mr. Luckey has made a valuable contribution to Houghton College. Ability to persevere in the pursuit of a selected aim in life and a fine faculty of loyalty to his friends and coöperation with his associates have been some of the essentials that have endeared him to the hundreds of students that have passed through the institution over which he presides and throughout the denomination.

At first the courses given were mainly in the field of general education of college preparatory grade, but after a few years the founder, Mr. Houghton, introduced the Bible Training Class, which later developed into the Theological Department, in the belief the real purpose of Houghton Seminary would not be realized unless it should succeed in training young men and women for Christian work.

In the year 1899, in response to the urgent desire of

many interested in higher education, the trustees voted to set up a College Department, and the work was begun in the fall of that year. The state of New York forbade the college to grant degrees until the financial resources of the College were increased to the equivalent of an endowment of \$500,000. In the year 1923 these terms were met satisfactorily to the State Department of Education and a five year provisional charter was obtained, which was made permanent within the allotted time. The charter confers the ability to grant the usual college degrees fully accredited within the state of New York.

As we have observed, the original campus of Houghton Seminary was a tract of eleven acres of land donated by Mr. and Mrs. Tucker. A dwelling for the President was erected near the Seminary building, which was a substantial brick structure. During the early years of the history of the institution these buildings were used. Experience revealed that this hillside campus could never provide for adequate development, owing to quicksand and clay which made the hill unsafe for building purposes, and in the year 1904 plans were completed by which a beautiful campus, composed of some twelve acres, was purchased nearer the village and on a level plateau sixty feet above the historic valley of the Genessee River, which flows by the grounds of the college.

Modern college buildings have here been erected through the course of the years, consisting now of an Administration Building for the College and another for the Seminary, connected by an enclosed arcade; a Ladies' Dormitory and ample dining room facilities, a Hospital and a Music Hall. These are of brick construction and are provided with modern facilities needed by a college. In addition the college owns and operates several dormitories, two farms and an independent water system. Of special interest will be the fact that the material in the old

Seminary building was taken over to the new campus and worked into a beautiful modern Gymnasium in 1915.

Students of Houghton Seminary, and later of the College, have filled many important positions in the Wesleyan Methodist Church. We observe the following positions in the Church filled by Houghton students, which, however, is not a complete list: five connectional officials, fifteen conference presidents, more than a hundred ministers, fifty-five missionaries, seventy-five teachers in the educational institutions of the Church, beside many who have engaged in these professional pursuits in other denominations.

Central College

At the General Conference of 1907, Rev. Eber Teter, Missionary Secretary, incorporated in his report the following record of the beginning of this institution. He said: "The necessity of an educational institution in the Southern district was so apparent that its necessity was not doubted, except by those who would rather see us die as a people than live. The matter was canvassed by the South Carolina Conference several years before it was begun. A convention was finally called and a place selected, with the view of asking the Educational Society to take steps at once to establish a school. The site selected was near Central, South Carolina. At a meeting of the Executive Board later it was found that the Educational Society could not at that time undertake to start a school, but it was voted to place the matter in the hands of the Missionary Society. A loan of \$2,000 was authorized by the Educational Society for the purpose of purchasing the land and aiding the school, and I was instructed to buy the site and start the school. Through an appeal for funds made by T. F. Blair, a friend in Illinois promised \$1,000, and as there was about \$1,000

worth of timber on the land available for building purposes we were enabled to carry out instructions and build for the establishing of the school.

"The school started October 15th, 1906, with nineteen students, closing with fifty-three. Last September it started with fifty-one students the first day and now has about seventy enrolled.

"Rev. L. J. Harrington and wife were employed to teach the school, and later J. M. Hancock and wife were added to the teaching force. This year (1907) Sister Grace Clayton has been added to the corps of teachers, and Sister Ina Gaines has been employed to take charge of the department of music.

"C. A. Dunwoody erected a house to be used for a Girls' Dormitory, and I was authorized to erect one for a Boys' Dormitory. One was erected at a cost of a little more than the estimate of \$2,000, but the extra room provided will more than justify the extra expense. It will accommodate fifty-four students. . . . The school has already been such a blessing to us as a Church as to show that the Lord is in the movement. Souls are being saved during the terms of school, and the revival spirit predominates. Young men and women are there preparing for the work of the ministry, and as foreign missionaries. I know of no work the Missionary Society has undertaken of late years that will be of such untold value to the Church, if we keep in divine order."

Succeeding Rev. L. J. Harrington, the presidents of this institution have been as follows: Rev. W. L. Thompson, Prof. James M. Hancock, Rev. H. C. Bedford, D. D., Rev. S. W. Wright, Rev. J. J. Coleman, Prof. L. B. Smith, Rev. A. E. Wachtel, Rev. A. L. Vess, A. B., and Prof. J. F. Childs, A. B., the president at this time. An adequate and steady financial support has been the outstanding difficulty in the administration of this institution.



GRIMES HALL, ADMINISTRATION BUILDING,
CENTRAL COLLEGE, CENTRAL, S. C.



MAIN BUILDING, MILTONVALE COLLEGE,
MILTONVALE, KANSAS

[Plate Forty-Five]

High spiritual standards are maintained as well as good cultural training.

The administration building, an excellent brick building, was constructed in 1917 during the presidency of Rev. H. C. Bedford. This building was named Grimes Hall, in honor of the late Mrs. Lucy J. Grimes of Canandaigua, New York from whose estate perpetuated by the Grace Mission Association the sum of \$5,000 was contributed to this cause. An annuity contract with Mrs. Rosa McDonald of North Carolina brought to the college some time ago the sum of \$5,000 to be invested in a new dormitory.

The following is a record of the students of Central College from its opening to the year 1933: twenty-two college graduates, thirty-six junior college graduates, one hundred fifteen high school graduates, fifty-three preachers, forty-nine teachers, three foreign missionaries and eight trained nurses. Six presidents of conferences in the Southland were students of Central, and a number of men and women who took up various callings in business and industrial life. At the time of this writing the school is enjoying a good year with a capable faculty and a good enrollment of students.

Miltonvale College

This institution was the result of several years of effort made by forward looking Wesleyans in the west to develop a church school. With the release of President Silas W. Bond from his duties at Houghton Seminary and his election to the office of Educational Secretary in 1908, he immediately began a visitation in the western conferences, calling on the conference presidents and others interested in the project. The town of Diagonal, Iowa had been under consideration for some time as a probable location, but the Church was not able to proceed

with the matter when the town first made its proposition, and when Mr. Bond and Rev. F. J. Wilson, president of the Iowa Conference, made their visit, they found that Diagonal was not interested in renewing its offer.

A strong sentiment was discovered in favor of locating the school in Kansas, and the president, Rev. H. S. Abbott, was asked to select the most suitable location within the bounds of the Kansas Conference. A meeting of the citizens of Miltonvale resulted in the offer of twelve thousand dollars for the erection of a building, and the donation of twenty acres of land for the campus and conference camp ground. This offer was accepted, Mr. Bond resigned as Educational Secretary, and was elected president of the new school in October, 1908. The building committee was composed of S. W. Bond, H. S. Abbott, R. W. Mack, A. C. Hill and C. E. Emick. It was incorporated by the Wesleyan Educational Society, and Miltonvale Wesleyan College was started on its way with a great deal of enthusiasm and the good will of the Church at large. Building lots on College Hill sold rapidly, new homes were constructed and many friends began to locate around this new educational center, making it a religious and educational center dear to a great many Wesleyan folks of the west.

In the fall of 1909 the school opened with Silas W. Bond, A. M., President, and the following as members of the faculty: Rev. F. C. Hill, Theology; Nellie M. Hazelhurst, Latin and Greek; Bertha O. Emerson, English and History; Mary Taliaferro, Mathematics and Science; Mrs. A. P. Boon, Elementary Grades and Rebecca Taliaferro, Music. Quoting from one of the school publications we read: "September 6th, 1909, the day set for the opening of the school, arrived a little ahead of the completion of the building, and the young people were on hand from far away states, as well as from the local

community. But nothing checked the enthusiasm of the teachers and students, and the home of Mrs. Hazelhurst was opened for the registration of the students and the assignment of lessons. Even the first chapel exercises were held on the front veranda of the home. In two or three days the recitation rooms were near enough completed so that the classes met regularly. At the close of the first day sixty students were enrolled, representing Kansas, Oklahoma, Iowa, South Dakota, Wisconsin, California, Ohio and New York, and the first year one hundred forty-four names were on the register, including both grade and high school pupils. Professor Hill was chosen Dean of the men and Mrs. Hazelhurst Dean of the women and a pleasant year was enjoyed together."

In 1915 the Woman's Home and Foreign Missionary Societies of the western conferences sponsored the erection of a dormitory on the campus, at a cost of over ten thousand dollars, which added greatly to the ability of the institution to offer a comfortable and convenient home to the girls attending the college. Other facilities have been added with the passing of the years, including Hillcrest Cottage and a home for the president. The campground of the Kansas Conference, which adjoins, affords facilities for special occasions when it is desirable to entertain a larger attendance than the college can accommodate.

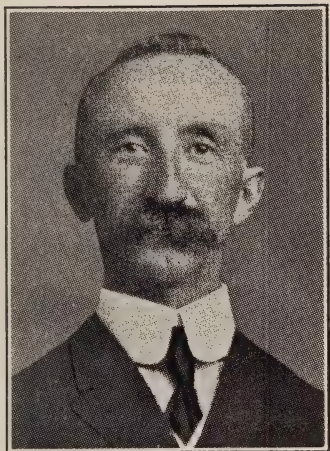
Rev. Silas W. Bond, A. M., the founder and first president, continued in this office until the year 1916, when he was succeeded by Rev. H. W. McDowell, A. M., B. D., who filled the office with great devotion and success for a period of eight years, when he retired from active labors and was succeeded by Prof. W. F. McConn, B. O., A. B., an alumnus of the institution. In 1931 the office of president was made vacant by the election of Prof. McConn to the presidency of Marion College, and the

Board of Trustees in the annual meeting in 1931 elected Prof. C. Floyd Hester, A. M. to the office of president. The presidents of Miltonvale College have all been educators and church men of outstanding ability; and the institution is to be congratulated on the character of their work and on the coöperation rendered by the district, making the years they served periods of advancement and of constructive work.

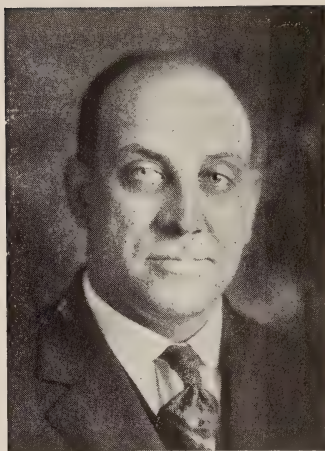
Estimates and reports from the office of the college indicate that approximately fourteen hundred different students have been enrolled, with about four hundred graduates. Seventy of the students of Miltonvale have become teachers and about fifty became ministers. The supporting territory of this institution is largely rural and the cash income of the college has been greatly reduced in the recent years of the great financial depression. These conditions and occasional crop failures in this section of the west have hindered the development and comfortable financing of the school, but it has a loyal faculty and continues its work with good prospects of a future. The administration of President Hester has been economical and resourceful and the institution is enjoying a good period of its history at this time.

Fairmount Bible School

This school was located at Fairmount, Indiana. It was called into existence by the urgent need realized in the Indiana Conference to supply its demand for workers to man its pastorates, and to give a training to young men and women for the missionary field, or to serve in any special capacity that the providences of the Lord might open before them. It began with the school year of 1906, and continued until the close of the school year of 1919-1920, when it was merged into the School of Theology of Marion College.



PROF. S. W. BOND



REV. W. F. McCONN



REV. H. W. McDOWELL



PROF. H. A. WEST

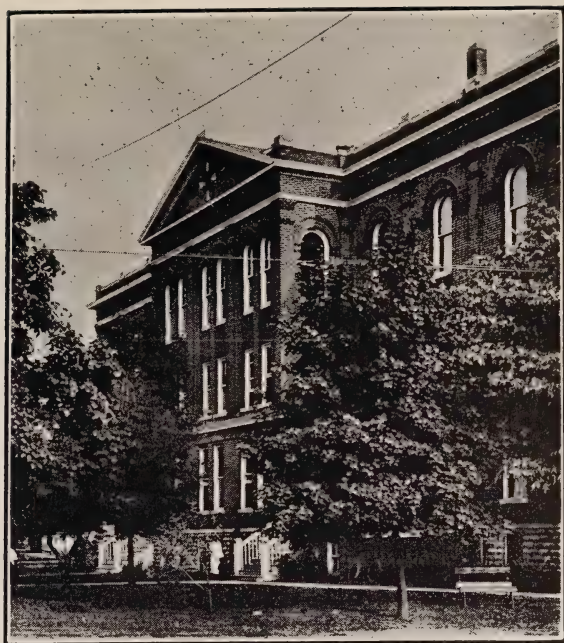
During this short but fruitful career the Fairmount Bible School graduated eighty-five young men and women, ten of whom became missionaries and many others entered upon useful careers as pastors and evangelists. The founder and president was Rev. J. O. Baker, A. B., B. D., who was assisted by other teachers as the work developed. Fifty students were enrolled during the year 1919-1920, which was reported as a year of great revival power and spiritual force. This Bible School was a good type of the kind of educational institution that Holiness churches would do well to incorporate in their program of training their workers for the ministry. It takes account of the local educational facilities of practically every community, and adds to this foundation of the Christian student an intensive course of divinity that brings him immediately to the ministry, eager for the task, full of fire and zeal, patient with the meagerness of the support of a weak or pioneer church and ready to suffer privation with the cause and the Church to which he has devoted his life.

Marion College

For several years there was a desire on the part of many in the Church located in the middle west to add to the educational facilities of the denomination a school within the state of Indiana. For a time it was thought that Fairmount Bible School might meet this need, if it were enlarged to qualify as a denominational institution, and consideration was given to this both by the Indiana Conference and the Educational Society of the Connection. But the final decision was to proceed to found an institution of college grade on the terms of the raising of the sum of one hundred thousand dollars productive endowment, and securing a campus and buildings by the territory it was to serve.

In the summer of 1919 the Trustees of the Indiana Conference accepted a contract with the Directors of Marion Normal Institute, located in the city of Marion, Indiana, by which the Wesleyan Educational Society became owners of the College property, the same to be used for college purposes in the denomination. The consideration assumed by the Indiana Conference in this contract was the sum of \$12,500. The estimated value of the property was \$125,000, consisting of a beautiful campus, an Administration Building and a Ladies' Dormitory, both of brick construction.

The first educational institution located at the site of Marion College was known as Marion Normal College. It was established in the year 1890 and continued until 1912, when it was sold to a group of real estate men at Muncie, Indiana, who transferred the institution to Muncie and sold the buildings and grounds to a stock company organized by Prof. A. Jones, who became president of a new institution bearing the name of Marion Normal Institute, over which he presided for six years, and then closed its doors in 1918. Negotiations were then taken up with the trustees of the Indiana Conference of the Wesleyan Methodist Church, which purchased the property as a part of the program of founding under Connectional control an institution of college grade in the state of Indiana. These two original institutions enjoyed a large measure of prosperity for a time, before the present development of city high schools and state normal schools was made, and the records indicate that as many as twenty-five thousand students were enrolled in Marion Normal College, and later, in Marion Normal Institute. Prof. A. Jones, who was an instructor in all three schools stated near the close of his long and successful career as an educator that there had been more than fifteen thousand students in his classes.



TETER HALL, DORMITORY, MARION COLLEGE



ADMINISTRATION BUILDING, MARION COLLEGE, MARION, INDIANA

The names of presidents of Marian College are as follows: Prof. H. C. Bedford, A. M., D. D., 1920 to 1923; Prof. J. W. Leedy, A. M., 1924 to 1927; Prof. J. S. Luckey, A. M., 1928 to 1931, and Prof. W. F. McConn, B. O., A. M., 1932 to 1934.

Professor A. Jones A. B., and Professor H. A. West, A. M., rendered excellent service in emergency periods as acting presidents; Professor West was called by death while devoting himself with great ability to the administration of Marion College in 1932.

The city of Marion was well located for the purposes of a church educational center of the central section of the denomination. It is within a few miles of the headquarters of the Indiana Conference at Fairmount, and at the time of the establishment of the college there were twenty-five Wesleyan Methodist churches within a radius of thirty miles of the city, which is readily accessible by train and trolley service, as well as improved state highways.

CHAPTER XX

THE ANNUAL CONFERENCE

The Annual Conference as a unit of organization arose very early in the history of Methodism. In 1744, five years after the first Methodist society was formed by John Wesley in London, he invited some of his leading helpers to meet and confer with him. These conferences were held yearly, and the object was not so much that Wesley's preachers should impress him with their views of what should be preached and how the work should be carried on, as it was that Mr. Wesley would have an opportunity of impressing them with his views and plans, and hand out the appointments of labor that he deemed best. Only ministers were called to take part in these conferences, and the minutes were recorded in the form of questions and answers.

The founders of the Wesleyan Methodist Church were strongly committed to the principle of equal representation of ministers and lay members in both the Annual and General Conference, and this matter was settled with little or no opposition. Ministerial membership in full connection is composed of elders, ministers who have been ordained, with certain preliminary privileges arranged for new members received as licentiates, or according to the term used in earlier days, "on trial." The Annual Conference is the preacher's church home, though it is required in the Wesleyan Methodist Church that he should also hold membership in some local society. When the minister has once been received in full connection in the Annual Conference, his membership continues

throughout life, unless severed for some sufficient reason. It is not an uncertain matter based on election from year to year, but it is an *ex officio* membership, and this fact, though ordinarily taken for granted and without much thought, constitutes the foundation for the deep satisfaction and lifelong devotion to the body by the sincere Methodist preacher. "To attend Conference" is one appointment that he keeps without fail. Each pastoral appointment, a church or circuit of churches, is authorized to send one lay delegate duly elected, and in addition, a lay delegate to preserve the balance of power for each elder. The special duty of the layman who comes to conference as the representative of the various local churches is clear, they are there to represent the body by which they were elected. The duty of the additional delegates is not so apparent, and we have observed in Annual Conference sessions some embarrassment arising on this point. There have been times when it was deemed the duty of these additional delegates to speak when the report of the elder was heard with whom they were paired in election, and whether their remarks were complimentary or otherwise, the whole situation was ill advised, since an elder is wholly responsible to his Annual Conference for the passing of his character without the testimony of a lay delegate on his behalf. The only rational procedure is to consider the second or third lay members elected by a local church as additional delegates of the church to the Annual Conference.

In the part of this history that follows next, we are attempting to present in brief outline the story of the various Annual Conferences that have been factors in the life of the Church. These bodies are very important units in the organization. If they have leadership that is sound in the faith, capable, full of zeal, and aggressive, the story of the Church in that part of the country is an

inspiring one to record. If the Annual Conference fail that ends the history. We do not deem it our prerogative to analyze too closely the factors of church life that have entered into the records of these various bodies; we are recording events as they were, the real and not the ideal.

During the first few years of the Church the Annual Conferences followed the general Methodist custom of dividing the territory into districts, as will be observed when the names of early churches and pastoral appointments are recorded. It was thought that these groups of churches called "Districts," located near enough together to establish contacts and hold together in church fellowship would furnish to the new body some of the advantages clearly recognized in Methodism of aggressive pioneer work. And it might have done so, if there had been provided a general leadership that could clear away difficulties and carry on church projects both old and new. But when it was realized that it was the Annual Conference and not the District that could make pastoral appointments officially, this feature of the organization ceased after the year 1848.

CHAPTER XXI

ANNUAL CONFERENCES IN THE EAST

New England Conference

In the records of the Utica Convention the New England Conference heads the list, with the New England states as its territory, except that portion of Vermont that lies west of the Green Mountains. The anti-slavery spirit was strong in this section, and at first it seemed that New England would certainly fill a great place in the new denomination. Strong men came from that section, including Scott, Horton, Sunderland and Matlack, whose names appear in the permanent records of the Church.

The first Wesleyan Methodist Church organized in this section was at Providence, Rhode Island, where a body of people seceded from the Methodist Episcopal Church on Sunday, December 25th, 1842. The names of Rev. L. C. Matlack and thirteen laymen appear on the roll of the Andover Convention from Providence. The first session of the New England Conference was held at Lowell, Massachusetts in September, 1843. This was the organizing session, with Rev. Jotham Horton as the presiding officer, named for this duty by the Utica Convention. The next annual meeting of the conference met in Providence in June, 1844. In April, 1845, which is the first year from which ample records are preserved, the session of the New England Conference was held in the First Wesleyan Methodist Church in Lowell, Massachusetts, with Rev. George May as President. The stationing committee of this conference reported the names of sixty-six pastoral appointments (some were stations

of one church, many were circuits with several appointments). Some of these churches were as follows: Boston, Lowell (two churches), Andover, Exeter, Duxbury, Dover, New Hampshire; Manchester, New Hampshire; Providence, Rhode Island (three churches); Waterbury, Connecticut. The conference was divided into three districts—Boston District, E. S. Potter, Chairman; Providence District, W. H. Brewster, Chairman; Springfield District, Chester Field, Chairman. Seven ministers were ordained, Sunday-schools were emphasized as an important feature of the local church life, and on the whole the denomination in New England was off on a strong beginning. The records of 1845 do not reveal the numerical strength of these churches—many of them must have been small in numbers, with a rockier road to travel down through the years than was apparent at the first.

Unusual difficulties appeared in the development of the Church in these states that brought its career to extinction. Perhaps the first backset was the unwillingness of the main ministerial leaders to coöperate with the majority in the Church on the secret society question. Mr. Scott died in 1847, and by this untimely death one of the leading spirits who might have sustained the work was removed. Mr. Horton refused to submit to the amended rules of the denomination in 1848 and his name disappears from the records. Mr. Sunderland is said to have made shipwreck of his faith in some respects, while Mr. Matlack transferred from the New England Conference over into New York to carry on his Connectional duties. The removal of the Publishing House from Boston to New York was resented by some, and when the Civil War disposed of the question of slavery the conference rapidly dissolved. In 1860 the last representative of this body attended the General Conference, and in 1864 permission was given to the portions remaining to unite with the

Champlain Conference, which was completed in 1871. In 1866 a convention was held in Hebronville, Massachusetts at which it was voted that those participating would go to the Methodist Episcopal Church, while others scattered to various denominations. A loyal and competent leadership might have sustained the Church in New England but that type of leadership was not found for the occasion and in time to save the cause.

New York Conference

The territory of the body named in the records of the Utica Convention as the New York Conference covered the state of New York (except the northern part, where the Champlain Conference is located), and the state of New Jersey and eastern Pennsylvania. At the first session held in Syracuse, New York in June, 1844, the membership was reported to be 3,381, with forty-nine ministerial members. The following named districts and chairmen will indicate the territory where churches were located in that early organization: Philadelphia District, L. C. Matlack, Chairman; Albany District, Schuyler Hoes, Chairman; Utica District, Wesley Bailey, Chairman; Syracuse District, P. M. Way, Chairman; Geneva District, G. Pegler, Chairman; Niagara District, Samuel Salisbury, Chairman; Jamestown District, John Broadhead, Chairman; Steuben District, John Watson, Chairman; Susquehanna District, P. A. Johnson, Chairman.

This territory was too great to be held together to advantage by one Annual Conference, and the General Conference that was held in October of 1844 authorized the setting up of the four districts last named in a separate body which was called the Rochester Conference. In the session of the New York Conference of 1846, the following appointments were made: King Street Church, New York City, Dennis Harris; Allen Street Church,

New York City; Schuyler Hoes; Philadelphia, B. Weber; Blockley Mission, Philadelphia, John Simpson; Madison, New Jersey, A. Moran; Valley circuit, David James; Peekskill, J. Timberman; Rockland, Charles Weyant; Newburg, William Archer; Albany, First Church, M. Bates; Second Church, H. Benson; Bethel, John Miles. Orange Scott, Connectional Agent; Luther Lee, Connectional Editor. It should be remembered that these were pioneer church projects, many of them not provided with church buildings, but beginnings subject to the exigencies of a new religious movement. The removal of the denominational headquarters from New York City to Syracuse in the year 1853 had a discouraging effect on the prospects in New York City, Philadelphia and Albany, for the leading pastors from these places were associated together in the Book Concern. It is really remarkable that the two men who were most responsible for piloting the denomination through its first several decades, the Editor and the Agent, succeeded in carrying on as well as they did in the general work of church administration and development. After contributing out of their time the necessary labor involved in the publishing interests, they were able to devote considerable time to conference visitation and personal attention to the field work that must be done by some one to break ground and maintain the effort in new places, but there is a limit beyond which the most rugged and devoted cannot go. The removal of these leading spirits in the new movement from New York City to Syracuse left the New York Conference much weakened. There were also financial investments that had been made in the stock of the publishing business by the church men in New York City that did not materialize with its removal, and this also took its toll. The General Conference of 1903 was the last to which the New York Conference sent a dele-

gate. After that the churches remaining were received into the Champlain Conference. The last three ministerial members from this body to the General Conference were Rev. W. S. Schenck in 1895, Rev. C. G. Buck in 1899, and Rev. George W. Fuller in 1903.

Champlain Conference

Another of the six original Annual Conferences named by the Utica Convention is the Champlain, located in northern New York and western Vermont. The name comes from the fact that the territory surrounds Lake Champlain, a gem of an inland sea that nestles between the Adirondack Mountains of northern New York and the Green Mountains of Vermont. This north country produced a sturdy and liberty-loving people. Like the highlands of Scotland it nourished a self-reliant and vigorous type of people that responded to the heroic convictions of the Wesleyan doctrines with a large and ready response.

The first session of the Champlain Conference met at West Chazy, New York, October 5th, 1843, with Rev. Cyrus Prindle as president and Rev. John Croker as secretary. The membership reported was 1,058. The second annual session met at Keeseville, New York, June 26th, 1844. The names of sixty-two ministers appear on the roll of this session, membership 1,664, with pastoral appointments as follows:

Eastern District—Cyrus Prindle, Chairman. Ferrisburgh and Shelburne, C. Prindle; Weybridge and Middlebury, Jonas Scott; Bridgeport and Crown Point, Salmon H. Foster; Goshen, Wyatt Perkins; Cornwall, to be supplied; Monkton and Starksboro, Noble A. Spooner; Essex, Enos Putnam; Granville and Poultney, John Lowrey; Hadley, Henry Hawkins, James Dayton; Morristown and Elmore, Ephraim Scott; Greensboro and

Albany, Samuel G. Scott, Seth Abbott. (This district was located in Vermont, east of Lake Champlain.)

Middle District—Hiram McKee, Chairman. Keeseville, Lyman Prindle; Peru, Hiram McKee; Keene and Jay, Henry W. Stewart; Beekmantown, Alexander Lamberton; West Chazy, Calvin J. Goodwin; Champlain and Moores, Miles Fisk.

Western District—Lyndon King, Chairman. Chateaugay, Albert Maxfield; Stockholm, John Adams; Parishville and Pierpont, Walter Burt; Edwards, Wm. W. Sterricker; Rossie, John Thompson; Lisbon and Bucksbridge, Lyndon King, Edward Gould; Depeyster and McComb, John King; Oswagatchie, Joel Grennell.

John Croker was appointed missionary to the French on the borders of Canada: E. G. Drake, S. S. Brown, Isaac Sprague, Conference missionaries. Three camp meetings were voted to be held during the year, one in each district.

This feature of religious work—the holding of camp meetings during the summer season—was such a common and valued agency used by the Church fathers throughout the denomination in those early days that we think it in place to report somewhat at length one of these meetings held at West Chazy, in northern New York State, a few miles from the Canadian border. C. J. Goodwin reporting this meeting says: "This camp meeting commenced on Friday, August 30th (1844) in a very pleasant grove about one mile from the village and about thirty rods from the public road. Our brethren in this place had taken much pains in clearing off and seating the ground, and throwing around its border a beautiful line of tents. . . . Friday evening we were called to the stand and addressed by Brother M. Fisk on the necessity of our attending to the business for which we were then assembled. Saturday, 10 o'clock A. M. we were addressed by

Brother Lamberton in a feeling and appropriate manner, and in the afternoon by Brother Fisk on the subject of sanctification, to which blessing many were striving to attain." Sunday "was a time of comfort and salvation to many souls." On Sunday evening at 5 o'clock "a sermon was delivered to the French in their own tongue, to which they appeared to listen with deep interest." The Sunday crowds were large "with several hundred on the outskirts of the ground." On Monday the militia from Westport marched in for the purpose of hearing a discourse delivered to them by Mr. Prindle. "In consequence of the rain there was no service at the stand in the evening," the writer proceeds to say, "but the Lord was with us in the tents in mighty power: God's mercy seemed to fall with the teeming rain. Several were converted to God, and others were reclaimed from a backslidden state during the evening."

From day to day the narrator told of this camp meeting held nearly ninety years ago at the date of this writing, a story of evangelism such as we enjoy at this day. Cyrus Prindle delivered a discourse on "the moral bearings of slavery," of which the writer says: "The Lord was in the word and it fell like peals of thunder upon the congregation." A discourse on sanctification was delivered on Wednesday by Rev. Mr. Maxfield, and on a later day Mr. Croker spoke on missions, which was followed by a missionary offering. On Thursday night, after a sermon by Cyrus Prindle, "the Word of God fell heavy on the sinner," and "before the dawn of day several of them were made light in the Lord. The remainder of the night was spent in prayer to God, in which time some were sanctified, sinners were converted and others were reclaimed from a backslidden state. Of the last meeting, which was held on Friday morning the record states: "Before the love-feast broke up Brother James Hedding

(brother to Bishop Hedding), member of the Methodist Episcopal Church, offered his name and was received by a unanimous vote. . . . Several others were received into the Church."

It will be of interest to know that for twenty years or more this conference has held its camp meetings on grounds developed for that purpose at West Chazy, New York in the same vicinity as this meeting described by the pastor ninety years ago. Within more recent years the annual sessions of the conference have also been held here, where in a beautiful grove of trees and on ample grounds is located the usual equipment for the entertainment of the meetings of this body.

Ministers who have been president of this conference in recent years are: O. D. Putnam (1900-1901), E. D. Carpenter (1902-1920), A. J. Allen (1921-1928), C. L. Hill (1928-1932). L. C. Mattoon is the secretary and H. N. Robinson is president at this time, having been elected in 1932. The first president was Rev. Cyrus Prindle, followed by Rev. Hiram McKee. Rev. Nathan Wardner was a native of this section and served in the office of president several years. This conference has made a fine record of loyal and persevering service to God and the Church.

Rochester Conference

As we have observed, the Wesleyan churches in the western part of New York State were set apart by order of the General Conference of 1844 as a separate body, and called the Rochester Conference. The eastern part and boundary was a tier of counties lying north and south of Onondaga county, in which the city of Syracuse is located. The first session was called together in Seneca Falls, New York by Rev. George Pegler. He was elected

president. with Rev. P. R. Sawyer, secretary. The membership reported was 2,513.

The following is a record of the appointments made at the annual session held in 1846:

Syracuse District—B. Rider, Chairman. Syracuse, B. Rider; Clay and Henmanville, D. B. Douglass; East Solen, G. F. Needham; Manlius, M. Barnum; Onondaga, B. F. Bradford; Conquest, A. Hughes.

Geneva District—A. Warren, Chairman. Seneca Falls and Tyre, S. Salisbury; Hopewell and Geneva, J. R. Spoor, E. M. High; Butler and Rose, H. D. Inman; Palmyra and Williamson, G. Pegler; Rochester, William Danforth; Penn Yan, Asa Warren.

Niagara District—W. Chase, Chairman. Youngstown and Ransomville, S. Bently; Chestnut Ridge and Royalton, George Wilson; Orleans, F. R. Mastin; Sweden and Byron, to be supplied; Buffalo, to be supplied; Somerset, W. Chase.

Jamestown District—J. Broadhead, Chairman. Jamestown, S. Phillips; Portland, Thomas Burrows; Napoli, J. Watson; Wales, Clark Hudson; Wirt and Orlean, T. Osgood; Concord and Harmony, S. W. Piereson; Oil Creek Mission, D. Hotchkiss; Boston Mission, S. Gail.

Steuben District—P. Norris, Chairman. Allegany, T. Kitchin, Z. T. Petty; Sparta, S. D. Trembley; Howard, P. Norris, R. L. Ward; Prattsburg, A. R. Palmer; Arkport, S. Finney; South Woods, E. Delap; Springwater, H. M. Booth; Thurston, to be supplied.

Susquehanna District—M. Erink, Chairman. Owego, M. Frink; Corning, to be supplied by S. Payne; Windsor, Wm. B. Halsey; Hector, Daniel E. Baker; Orange, to be supplied; Addison, S. Hall; West Bradford, Wm. M. Harrison; Elkland, Wm. Braine; Pike and Herrick, to be

supplied; Elmira, J. A. Panell; German Mission, O. G. Secor.

Passing over a period of fifteen years we next record the appointments of this body at the annual session of 1861, the year the Lockport Conference was created out of the churches in the western part of the state: M. Q. McFarland, President; H. B. Knight, Secretary; with pastoral appointments as follows: Seneca Falls, W. S. Bell; Penn Yan, B. F. Bradford; North Bradford, H. D. Inman; South Bradford, G. M. Hardy; Jerusalem, A. Staples; Watkins and Orange, N. Wheeler; Westfield and Clymer, to be supplied; Haskinville, M. Q. McFarland; Hopewell, C. C. Reynolds; Williamson and New Salem, John J. Paine; Elkland, B. D. Sniffin; Naples and Lent Hill, S. Adams; Prattsburg, G. W. Scudder; Wayland and Caneadea, G. L. Bush; Hector, J. M. Swick; Howard, A. W. Staples; Catharine, G. L. Paine; Erin and Vanettenville, to be supplied; Horby, H. W. Bixby; Charlestown and Delemar, to be supplied; Fallbrook and Blossburg, O. D. Field; Millport, W. L. Warner; Crusoe Island, to be supplied; Red Chalk, W. G. Woodruff; Jasper, E. P. Barnes. In addition to the ministers stationed as above, the ministerial membership in 1861 included twenty-five variously named on the reserve list, superannuated or unstationed. Statistics of membership are not available for this year but we observe that the Rochester Conference in 1860 reported a gain for the year of 1,022, a membership of 3,823 and elected fourteen delegates to the General Conference of 1860. It was then the largest Conference in the Connection.

The following is the list of Presidents of the Rochester Conference: George Pegler, Samuel Salisbury, Asa Warren, John Watson, Samuel Phillips, Benjamin Rider, M. Q. McFarland, John Jones, Henry Norton, John Johnston, Peter Slawson, J. T. Payne, D. E. Baker,

J. L. Bush, Marshel Frink, G. M. Hardy, A. S. Wightman, R. W. Padgham, R. E. Salisbury, A. T. Jennings, Sylvester Bedford, J. S. French, J. S. Willett, S. D. Wilcox, F. S. Lee, S. W. Wright. The present officers are John D. Wilcox, President; Leon J. Jelliff, Secretary. The average term in this office has been about three and one-half years; the longest term was that served by A. T. Jennings from 1885 to 1903.

In 1911 the General Conference authorized the union of the Syracuse and Rochester Conferences under the name "Central New York and Pennsylvania." This union was accomplished at a joint meeting held at Odessa, New York and the new name stood for a few years, but by 1915 the body revived the name Rochester Conference and thus it continues.

Within recent years this conference has been meeting with success in opening new churches in some of the cities within its bounds. It has also bought and developed Bethel Camp ground at Chambers, New York, midway between Watkins Glen and the city of Corning. Here the annual camp meeting is held, the sessions of Annual Conference meet and other special meetings such as the W. Y. P. S. Convention of the conference. A tabernacle, dormitories, cottages and the other needed facilities have been built in a beautiful grove near the railroad, and also near an improved highway.

A devout woman whose liberality did much to support the Church and other good causes was Mrs. Lucy Judson Grimes of Canandaigua, New York. Earlier in life she and her husband, who was a merchant, were worthy members of the Presbyterian Church of their city, which they supported liberally. During the last thirteen years of her life Mrs. Grimes, who was then a widow, became identified with the Wesleyan Methodist Church in Canandaigua, and with the cause of holiness to which she

was devoted. With a desire that her estate might continue to aid in God's work she had a benevolent corporation formed bearing the name *Grace Mission Association*, to which she left her estate at her death in 1911 as a trust to be administered according to certain rules. The case was taken into the courts by the heirs, and after considerable litigation a settlement was made by which approximately half of the estate was left in the custody of the Association. Houghton Seminary has through the years been a beneficiary to the aggregate sum of ten thousand dollars, Central College five thousand, and many other arms of the work have been helped financially. The directors of this association at the present time are Mr. James McKerr, President, Mrs. Minnie G. McKerr, Secretary and Treasurer and Mr. Fred Ward, Mr. Harry Love, Mr. Anson Gardiner and the writer of this history.

Syracuse Conference

The territory of this conference surrounded the city of Syracuse in central New York. The first session was held in Syracuse, beginning April 21st, 1853, with Rev. Luther Lee as the presiding officer. The names of forty-six ministerial members appear on the roll, of which twenty-two were on the stationed list. The appointments were as follows: Syracuse, Luther Lee; Manlius and Fyler Settlement, M. Barnum; Reservation, E. M. High; Clay and Hinmanville, F. R. Martin; Fulton, Henry Benson; Albion, George Peglar; Palermo, G. M. Jenks; Camden, William Johnson; Texas, William Dunham; Orleans, Levi Wheelock; Watertown, I. Sprague; Boylston, D. L. Hollis; Pipe Creek and Athens, M. Frink; Candar, P. S. Slauson; Taylor, Isaac Johnson; Peruville and Harford, W. Chase; Winsor and Triangle, C. F. Barnett, M. A. Fairchild; Appalachin, H. Lounsbury; Union and Owego, F. Hawley; Green Point, Antwerp, Frankfort, Richford

and Pillar Point were left to be supplied. The membership reported in 1853 was 1,019; the sum paid on pastors' salary was \$3,309.

The largest development in point of membership in this body was reached in the year 1861, when the minutes reported 1,403 members. The sifting time subsequent to the Civil War had not yet taken place; up to this time the denomination was going forward on a steadily rising tide. The year 1866 was the time of the Cincinnati Convention, to which this conference voted by the close margin of one vote to send four delegates, who were Cyrus Prindle, and L. A. Stratton, ministers, and M. Merrick and S. T. Fyler, laymen. It is significant of the unsettled state in the Church over the Union Movement that the membership here dropped from 1,403 in 1861 to 990 in 1867.

Ministers who served in the office of conference president were as follows: Luther Lee, George Peglar, John T. Hewitt, Cyrus Prindle, Elijah Gaylord, M. Frink, G. M. Hardy, S. H. Foster, H. Lounsbury, N. E. Jenkins, E. Jones, E. W. Bruce, N. Wardner, E. D. Carpenter, J. B. Knappenberger, D. S. Bedford, W. P. French and J. S. Willett.

At the General Conference of 1911 a request was presented by Rev. J. S. Willett and Rev. J. S. French presidents of the conferences concerned, asking that the Syracuse and Rochester Conferences should be united, and this was done in a joint session held the following year.

Saint Lawrence Conference

The Wesleyan churches in the Saint Lawrence river valley of New York State were organized in a conference in 1845, in a session called by Rev. Lyndon King at Lisbon, New York, June 4th, 1853. The membership re-

ported was 843. The session of 1846 made the following appointments:

Franklin District—E. Gould, Chairman. Chateaugay, George Childs, H. G. Buck; Stockholm, M. Cracy, Jr.; Massena, to be supplied; Lawrence, Edward Gould; Racquet River, S. S. Brown.

Lisbon District—John Thompson, Chairman. Pierpont and Parishville, Albert Maxfield; Lisbon, John Thompson; Morley, Joel Grennell; Oswegatchie, H. H. Barnes; Macomb and Depeyster, Harvey Miles; Russel and Edwards, Sidney Soper.

Watertown District—W. H. Houck, Chairman. Antwerp, Isaac Sprague, George Sim; Orleans, R. Huntington; Watertown Station, D. Townsend; Watertown Circuit, Enoch Barnes; Depauville and Cape Vincent, to be supplied; Black River, Lyndon King, E. D. King; Greig, W. A. Stearns.

Oswego District—P. M. Way, Chairman and pastor of Fulton church. Palermo, James M. Sims; Boyleston, D. Calkins, G. M. Jenks; Lorraine, Wm. Dunham; Camden, supplied by E. Gaylord; Frankfort, John King. Wm. H. Houck, Anti-slavery agent; Melville Denslow, missionary to labor among the colored people of Canada; William Nipper, reserve missionary.

After meeting in eight annual sessions this conference voted to discontinue as a body in 1852 and having received permission from the General Conference the northern portion went to the Champlain Conference and the southern to form a part of the Syracuse Conference.

Lockport Conference

The first session of the Lockport Conference met in joint session with the parent body, the Rochester Conference at Yates, New York in April, 1861. Thirty-two ministers were listed as members of this new organization.

The territory represented in this body was western New York, west of the city of Rochester. The pastoral appointments made at this first session were as follows: Ransomville, D. B. Douglass; Olcott and Hess Road, H. Norton; Allegany, S. Phinney; Chestnut Ridge and Royalton, J. Sibley; Eagle Harbor and Yates, P. S. Slawson; Napoli, East Ashford, Jamestown, Forestville, each to be supplied; Granger, A. Bixby; Linden, R. L. Ward; Phillipsville, C. W. Swift; Cuba and State Line, William Rice; Grove Center, Eagle and Centerville, each to be supplied; Sheridan, L. M. Wright; Poland, Emory Jones; Conference Evangelist, John Johnson; Sabbath-school Agent and Missionary-at-large, S. D. Trembly. The officers elected at this first session were John Johnson, President; D. B. Douglass, Secretary.

A complete list of the men who have been presidents of this conference appears in the minutes of the body, and it is as follows: John Johnson, Samuel Salisbury, G. B. Douglass, Samuel Salisbury (second term), G. B. Douglass (second term), E. Jones, H. T. Besse, G. W. Sibley, F. M. Mosher, B. L. Laughlin, R. F. Dutcher, S. Bedford, G. W. Sibley (second term), C. H. Dow, C. W. Smith, Charles Sicard, J. R. Babcock, W. W. Rolfe, James A. Bain. Edward L. Elliott, is the president at the time of this writing, Francis B. Markell is secretary. The average term of office of the presidents in this list is a little more than four years. C. H. Dow's term of service was the longest, covering the years 1899 to 1909.

In loyalty to the doctrines and institutions of the Church this conference has made a fine record down through the years. Houghton Seminary began its work in 1884, and as is well known, it is located within the bounds of this conference. This brings into the annual sessions of the conference a group of Christian men and

women of fine culture and piety. A camp meeting is held annually at Houghton on beautiful grounds located on a plateau just above the campus of Houghton College. It is equipped with a large tabernacle, dormitories and other buildings needed to care for those who attend. As in many other conferences of the Church, Houghton camp meeting makes an important contribution to the spiritual life of this body.

The terrain of western New York is a hill and dale country, suited best to dairying and general agriculture. Our churches here from the first have been largely rural, though within recent years the conference has renewed its efforts to extend the work in some of the cities of the section with partial success. The typical Wesleyan folks in this conference are home owners in the towns and open country, with a substantial spirit of loyalty to the denomination. More than half the membership in full connection are reported as tithers.

Canada Conference

The organizing convention that resulted in the beginning of this conference was held in Winchester, Ontario, Canada in February, 1889. Rev. W. H. Kennedy, Missionary Superintendent, was present and officiated in the proceedings. Three circuits were reported to this body—Winchester and Berwick in Ontario and Bryson in Quebec, with two additional pastoral appointments registered in the following year. Rev. H. S. Abbott, successful elsewhere as a pioneer in church extension, had been at work for some time in Canada preceding the date of the organizing convention, which he attended. Other elders present and members of this first session were Rev. John Scobie and Rev. J. C. Irvin. Rev. A. J. Shea was ordained an elder at the session and was appointed to the pastorate at Winchester, where he continued over a period

of twenty years in a long and successful career as pastor. The laymen who were delegates at this session were J. A. McIntosh, Mary Barkley, W. J. Beckstead, A. W. Summers and W. L. Barry. A. J. Corrigan was present as a licentiate. Rev. John Scobie was elected president, and Rev. A. J. Shea was made secretary. Other ministers who have filled the office of president through the years are: E. R. Dodd, who spent considerable time in pioneer evangelistic work in Canada during the early years of the conference, A. J. Shea, J. R. Pitt, J. A. Bain, Edwin Claxton, and D. W. Summers. W. E. Hamilton, elected in 1934, is president at this time, Rev. Miss Elizabeth Stephens is secretary.

The church standards maintained by the Wesleyans of Canada are of a high spiritual order, and several men of eminent piety and usefulness in the ministry have come from the ranks of the Church in this country. A certain legal impediment has hindered the development of the work here, due to the fact that it is claimed that the name "Wesleyan Methodist" was reserved by the Wesleyan Methodist Church of Great Britain when that body in Canada entered a union of the Methodist Churches in Canada some years ago. This has been brought forward in the courts as an argument when the American branch of Wesleyan Methodism sought to be incorporated according to the laws of the Dominion, which are very strict, and which require incorporation in exercising certain church offices, such as the performing of the marriage ceremony and the burial of the dead. Eminent counsel has been engaged in connection with efforts made at various times to secure incorporation, but a combining of opposing forces has up to the present hindered the granting of this right.

In the year 1895 a certain connection was established with Rev. R. C. Horner which should be stated here. Mr.

Horner was a man of strong personality and of considerable ability, whose early life in the ministry was developed in the Canadian Methodist Church. In his early life he became identified with the holiness movement, and for some years carried on evangelistic meetings within the Methodist Church marked by much of the power of God. With the passing of the years friction arose between Mr. Horner and the Church of which he was a member, and when he finally refused to continue in a pastoral appointment to which he had been assigned he left that body, and crossing into northern New York presented himself for membership in the Rochester Conference of the Wesleyan Methodist Church, where he was received and ordained an elder in 1895. Rev. A. T. Jennings says of this engagement: "Mr. Horner had raised up a number of societies and was at the head of a religious movement of considerable importance, and it was thought that in time there might be a degree of affiliation which would result in the organization of his work into an annual conference of the Wesleyan Methodist Connection."

This idea was not realized, however, since it became clear within a few years that Mr. Horner's plans of church polity were strongly episcopal, claiming for the church over which he presided and over which he exercised a dominating power the entire control of pastoral appointments and other similar features of church order. Some of the ministers and churches that became identified with the Wesleyan Methodist Conference in Canada were originally identified with the church work of Mr. Horner, and entered the Wesleyan Church largely on account of a more agreeable type of church government.

Middle Atlantic States Conference

In recent years the Wesleyan Methodist Church has again entered the great metropolitan area of New York,

and a new body bearing the name Middle Atlantic States Conference is well manned and at work in one of the most challenging fields for a holiness denomination in America.

The president of this conference at this time is Rev. F. A. Butterfield, who near the close of his years of labor in the office of Connectional Editor, located as pastor in an emergency, first in Jersey City, New Jersey and later in Philadelphia, where good Wesleyan churches are now in operation in their own church buildings. Rev. A. E. Wachtel while attending one of the universities in the east and meanwhile serving a Methodist Episcopal church in Jersey City as pastor, became impressed with the importance of devoting his ministry to the cause of holiness, having entered into the experience of holiness earlier in his ministry in the west. After completing his pastoral engagement in the city, he was providentially led to devote his time to mission projects in Jersey City, particularly with a mission that had been carried on for many years by the devoted labors of Miss Flint, a school teacher in the city. By the blessing of the Lord workers were brought together in various locations where services were held, until the lots were purchased where the present structure now stands, a property estimated in the last available reports to be worth sixty-five thousand dollars. Rev. A. J. Shea is pastor of this church at this time. Another most interesting and encouraging church project in this conference is located in the city of Camden, where the church has been developed and brought into the denomination largely through the labors of Rev. Miss Lois E. Richardson and Rev. Miss Carrie M. Hazzard, who were formerly connected with the full salvation church work in Canada.

This conference was organized in April, 1921, under the superintendency of Rev. T. P. Baker, Home Missionary Secretary. It continues as one of several home mission conferences of the Church.

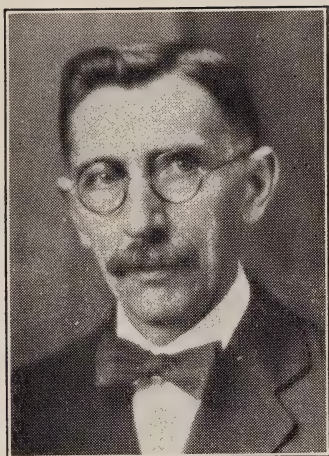
CHAPTER XXII

THE WORK IN PENNSYLVANIA AND OHIO

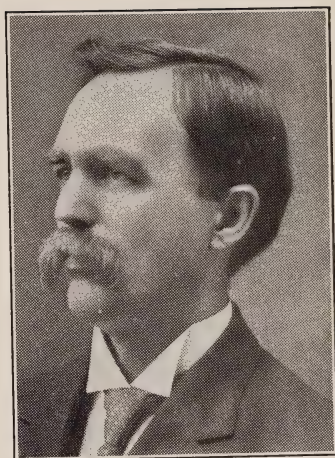
Allegheny Conference

This conference also was one of the six original bodies recognized at the Utica Convention. Its territory was: "That part of Pennsylvania west of the Allegheny Mountains, that part of Ohio east of the Scioto river and western Virginia."

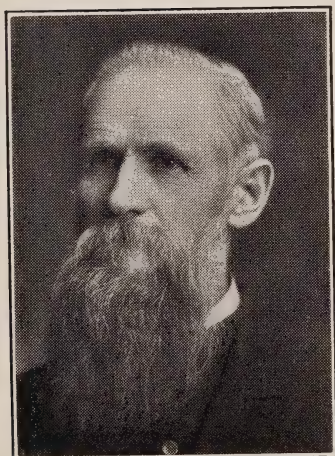
Rev. Edward Smith was the leading man in the early developments in this section. In 1838 the Pittsburgh Conference of the Methodist Episcopal Church adopted a set of resolutions in which they prohibited the ministers of that conference attending conventions and other assemblies for the promotion of abolition sentiment; or the circulating of books or other abolition literature. This resolution was opposed by Edward Smith, and in turn his character and veracity were attacked by the Editor of the *New York Christian Advocate*. Within twelve months Mr. Smith was arraigned for trial on seven charges, which finally dwindled to two: slandering the Methodist Episcopal Church, and refusing to take a pastoral charge. The defense on the first charge was that all the things stated by Mr. Smith concerning the Methodist Episcopal Church in regard to its position on slavery were true. His reply to the second charge was that the appointment he refused was a church located in the state of Virginia, where as a member and officer in an anti-slavery society he was liable to arrest and imprisonment. His defense was overruled; he was voted guilty and suspended from the conference. This incident resulted in widespread



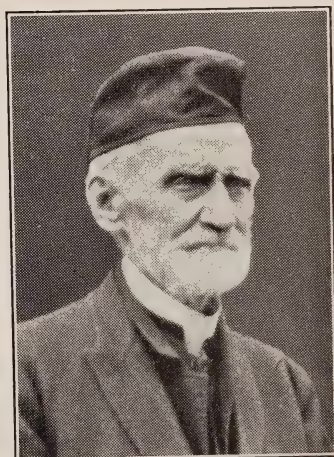
REV. J. J. COLEMAN



REV. J. H. BOWEN



REV. P. B. CAMPBELL



REV. T. K. DOTY

sympathy with anti-slavery developments, and churches and ministers in large numbers became affiliated with the movement. A church in Pittsburgh on Wylie Avenue is the first to appear on the records.

The first session of the conference was held in Pittsburgh early in September, 1843. Rev. Edward Smith had been delegated by the Utica Convention to call the assembly and preside until it was organized. The second session of the Allegheny Conference met August 28th, 1844 at Leesville, Ohio with Rev. Edward Smith, President, and Rev. James W. Walker, Secretary. Sixty-six ministers were named on the records. The report of the stationing committee was as follows:

Pittsburgh District—E d w a r d Smith, Chairman; Nicholas Selby, Assistant. Bakerstown and Blairsville, John Selby, William Devon; Pittsburgh, Edward Smith; Millbrook, George Jaques, Thomas Savage; Wilmington, James T. Sturtevant; West Middletown, William Crooks; Greenfield, John P. Boetker.

Leesville (Ohio) District—Thomas Guy, Chairman; Levi Jenkins, Assistant. Leesville, Thomas Guy, John M. Trego; Deersville, William Smith, Junius A. Preston; Westville, Charles Martin, Jarvis Bacon; Columbiana, J. B. Shearer, Asa C. Tuttle; Woodsfield, Joseph H. Markee, George Richey; Plymouth, Austin M. Hamlin.

Mansfield (Ohio) District—Z. Bell, Chairman; William McConnell, Assistant. Zanesville, Cornelius Woodruff; Columbus and Newark, Asa W. Sanders; Knox, Samuel Thompson; Delaware, Z. Bell, George Paine; Mansfield, William Beaham, Benjamin Street; Ripley and Berlin, Thomas W. Davis, Solomon B. Knapp; Huntington, George McCloud; Millbrook, Martin Chapman.

Cleveland District—Rouse B. Gardner, Chairman. Cleveland, Jeremiah Phillips; Chagrin Falls, James Langdon, R. B. Gardner; Gustavus, Joseph Robb, Jesse Mc-

Bride; Williamsfield Mission, Reuben S. Ensign; Granger, John B. Miller, Joseph Fares; Strongsville, David Pechin, J. F. Dolbeare; Seneca and Crawford Mission, James Pearson; Cincinnati Second Church in the bounds of the Miami Conference, James W. Walker, Hiram S. Gilmore.

Of the third annual conference session held in 1845 we have made some mention in a previous chapter in connection with the life and labors of Orange Scott, but we record here some additional observations written by Mr. Scott on the occasion of his attendance at that session which was held at Leesville. He wrote: "We arrived at three o'clock P. M. on Monday . . . and though the conference had been in session since the preceding Wednesday, a vast amount of important business remained to be done. I lost much by not being present earlier, as I knew I must; and nothing but sickness prevented an early attendance. I however accomplished more at this conference than at any other. It is larger than any other conference in our Connection."

He was much gratified with the financial response for the support of the Connectional work, including one hundred and twenty-five new subscriptions for the *True Wesleyan*, a good cash settlement for books sold by Edward Smith in charge of the Pittsburgh Depository, and six hundred dollars subscribed for stock in the new Book Concern. In addition to the president of the conference, Rev. J. W. Walker, Rev. Thomas Guy and Rev. Mr. Mason were mentioned as leading spirits in the session. He proceeded to say:

"This conference stands on high ground with respect to all questions of moral reform. Tea, coffee and tobacco find little mercy at their hands. And while they are 'tithing mint, annis and cummin', (as some would call it), they do not forget the weightier matters of the law. As

a body, the preachers set a better example in point of plainness of dress than in any other conference that I have attended. . . . The next conference is to be held in Pittsburgh, September 17th, 1846. The net increase of members this year in this conference is 775."

We select the annual session of 1860 as a typical year in the early history of this body, after the organizing of the Zanesville Conference. The meeting was held in Liberty Hill Chapel, near Columbiana, Ohio, April 11-14, 1860, Rev. R. E. Anderson, President; Rev. J. S. Albertson, Secretary, with Rev. D. T. Beckworth, pastor of the local church. The pastoral appointments were as follows: Chagrin Falls, Ohio, Luther Lee, H. G. March; Pittsburgh, Pennsylvania, John Gregory; Balierstown, in Mercer county, Pennsylvania, George Savage; Mesopotamia and Windsor, Ohio, D. S. Kinney, O. M. Sacket; Cussanago and Harrisonville in Erie county, Pennsylvania, W. S. Randall; Concord and Sugar Grove, Pennsylvania, T. Savage, J. E. Carroll; Pleasantville, Pennsylvania, J. L. Moore; Trumbull and Montville, Hiram Johnson; Erie, Pennsylvania, William Nutting; Utica and Oakland in Venango county, Pennsylvania, R. E. Anderson, one to be supplied; Rockdale and Bloomfield in Erie county, Pennsylvania, D. B. Alden; Martinsburg and Union in Ashtabula county, Ohio, O. W. Hawkins; Sandy Lake, Pennsylvania, B. Laughead; Bridgeport in Fayette county, Pennsylvania, A. D. Carter; West Middletown, Pennsylvania, J. S. Albertson; Freedom, Ohio, D. T. Beckwith; Pine Grove in Indiana county, Pennsylvania, J. M. Zielie; Mahoning in Armstrong county, Pennsylvania, J. C. Johnson; York Hill and Deerfield, E. Johnson; Blairsville, Pennsylvania, F. D. Houlette; North-East in Erie county, Pennsylvania, Thomas Burroughs; Virginia at Belton, Marshall county, Virginia, William Shepherd; Forest in Warren county,

Pennsylvania, A. Goodwill; Geouga Mission in Lake county, Ohio, Heman Williams; Warren Mission in Pennsylvania, J. Conklin; French Creek Mission in Erie county, Pennsylvania, J. K. Clarke; Conference Evangelist, R. B. Gardner. The total number of ministers was forty-five, the membership of the churches was reported to be 1,605; the largest sum paid to a pastor was \$450 paid by the Concord and Sugar Grove circuit, with a membership of 184. In addition to the thirty ministers named above, located as pastors we observe the following names: Joseph Campbell, O. M. Sackett, received on trial, Jonathan Benn, J. Hays, Lorin Vanepps, reserve list. Luther Lee was received from the Miami Conference and D. S. Kinney from the Zanesville Conference.

The story of the Church in succeeding years in the Allegheny Conference is not lacking in interest and importance, but the limit of space in this volume forbids a recital in detail. The general events that happened here in subsequent years also took place elsewhere. The Civil War soon came on and many of the men of these churches went to the front; some were killed, some migrated to the west, some lost interest. Pastors were poorly supported, an average of less than one hundred dollars was paid for pastors' support in the year 1859-60. Less than ten of the churches named in this list are now in existence and active, which means that the conference in meeting the elements of dissolution has introduced not only a new personnel of workers, but it has followed the shifting of population to the cities and is keeping out in the stream of life where the current of humanity runs deep.

The following is a partial list of ministers who have filled the office of president: Edward Smith, Thomas Guy, James W. Walker, J. B. Miller, R. E. Anderson, J. S. Albertson, D. S. Kinney, J. E. Carroll, E. J. Hayes, P. B. Campbell, elected first in 1891 and every year thereafter

until 1923, except in 1914, when I. A. Grise served one year; W. H. Marvin, elected first in 1923; A. L. White elected in 1932, who continues as president, with J. B. Markey as secretary at the time of this writing. P. B. Campbell, with thirty years as president of the Conference holds the record in the denomination in the length of such service. His labors have been of a high spiritual order, fully devoted to the doctrine and experience of the Wesleyan standard of holiness. In appreciation of this long and successful career in the Church he was elected to the office of President Emeritus of the Allegheny Conference by that body, an office which was created for the occasion.

The remarkable growth and success of the Stoneboro Camp Meeting, located in Mercer county, Pennsylvania, stands as a memorial of the leadership of P. B. Campbell as presiding officer and Mr. Fleming Perrine as secretary-treasurer. This camp ground is located in an upland grove overlooking Sandy Lake. It is well equipped with cottages, dormitories, two tabernacles and other facilities capable of caring for the large crowds that attend each year. The spiritual victories won in the thirty-five years of history here, and the strong and capable evangelists called to this camp have been a great blessing to the Allegheny Conference and its constituency.

The Sandy Lake circuit, where the Stoneboro camp ground is located, perpetuates some of the earliest Wesleyan church organizations of this conference and of the Connection. The original society here was the Millbrook church, which entertained the Annual Conference in 1849, though their church building was only partly completed and Rev. L. C. Matlack, the Connectional Representative, reported that the audience was seated on temporary seats made of planks and blocks of wood. In succeeding years Zion, Oak Grove and Sandy Lake churches were

organized and still continue; Millbrook church has ceased to be.

Another center of Wesleyan Methodism that has had a successful development from early days is the Pine Grove Circuit in Indiana county, which received its name from a Wesleyan church organized in a schoolhouse located in a grove of white pine trees (which doubtless suggested the name) near the home of C. P. Rank, who with other pioneer Wesleyans became a staunch supporter and so continues at the time of this writing. Pine Grove church was organized in 1848, Dixonville in 1855, Manor (later named Rich Hill) in 1856, and Spruce Grove in 1862. In recent years this circuit has fostered the organization of new churches at Hillsdale, Indiana, Wilgus, Hortons and Mentcle. All these original churches are continuing.

In 1881 a Wesleyan church was organized in Canton, Ohio by Rev. S. Rice and Rev. T. K. Doty, who were then associated as holiness evangelists and editors of the *Christian Harvester*. A church house was purchased with funds raised before the day of dedication, which was made a high day of evangelism. As the years passed by the congregation dwindled until only a few faithful saints were holding the line when Rev. D. B. Hampe was located in Canton as pastor. The work was revived and in the years that followed, Mr. Hampe, with the coöperation of others of kindred pioneer spirit, established churches in Massillon, Akron and Barberton. Seven churches in all have been developed in this group, a fact of history that reveals what can be done in the field of pastor-evangelism on holiness standards.

A few years after the Civil War the work of women in the ministry in preaching, singing and prayer, began to fill a recognized place of usefulness in the Wesleyan Church. It was not confined to any particular section of

the Church, though some sections coöperated more heartily than others. We name as worthy of special mention among those who labored in this conference: Mrs. Mary DePew, whose work is described more at length in the chapter on Houghton College; Mrs. Almira Ellett of Damascus, Ohio; Miss Clara Tear (now Mrs. Clara T. Williams) evangelist, and Miss Bertha Grange, song leader; Miss Mary McLeister, known to many as "Praying Mary;" and Mrs. Sarah E. Shultz.

Rev. Thomas K. Doty rendered a service of such extent and value to the denomination, as well as in this conference, that we deem it fitting to record a few of the facts of his long career. He was born in the state of Massachusetts, June 6th, 1833; died in 1913 in the city of Cleveland, Ohio, where he had resided since 1868. The last thirty-seven years of his ministerial life were spent in the Wesleyan Church. He was pastor of the Wesleyan Methodist church in Cleveland for a time, but his largest service to the Connection was as a Holiness evangelist and Bible teacher and as Editor and Proprietor of the *Christian Harvester*, a monthly holiness paper which he founded in 1873 and which ceased with his death.

Records left by Mr. Doty indicate that he read the Bible through eighty-eight times and delivered 4,383 sermons. He was eighth in descent from Edward Doty, who came to Plymouth, Massachusetts in "ye goode ship Mayflower." He learned the printing trade early in life, and much of the time he set the type for his paper and the other valuable and spiritual literature that he produced. He was a member of several of the General Conferences; and it was on his motion that the General Conference of 1883 authorized the opening of a Foreign Missionary Department. He also contributed the first dollar for the founding of Houghton Seminary. He was a

member of the Allegheny Conference, and no small part of the service rendered in his long and useful career was the wisdom of his counsel and the fervor of his spirit in the various conference sessions and the holiness camp meetings held over a wide range of country. He was always frail in health and slight in form, and in later years carried a shawl to add to his comfort in the inclement weather of the camp. T. K. Doty with his black cap, a shawl on his arm and a bundle of *Christian Harvesters* was a loved and familiar figure for many years in these gatherings.

Miami, Zanesville, Central Ohio and Ohio Conferences

The Miami Conference was the fifth named in the six Annual Conferences recognized in the Utica Convention. Its territory was the most extensive of all, being Ohio west of the Scioto river, the states of Indiana and Illinois and the territories of Wisconsin and Iowa. It was named from the Miami river in south-western Ohio. The first session met in Cincinnati, Ohio, October 4th, 1843 with Rev. P. A. Ogden as the presiding officer. The membership reported at this session was 500, which increased to 2,400 the next year. Following the early plan of organizing territory, the session of 1844 recognized the following districts and appointments, which are quoted here that the pioneer organizations of the west may be known, with the men who occupied these fields.

Cincinnati District—Silas H. Chase, Chairman, and pastor of Cincinnati First Church. Mill Creek, Mark Robinson; Highland, Idas Roberts, Lewis Pettijohn.

Wilmington District—Joshua Boucher, Chairman, who was also pastor of Wilmington church, assisted by Jabez Neal. Bloomingburg, Noah Hough, Benjamin Tressenrider; Urbana and Mechanicsburg, Almon Barnes; Dayton, Second Church, Charles Clemens.

Troy District—P. A. Ogden, Chairman, who was also pastor of Troy and Piqua churches, assisted by Thomas L. Boucher and William Rainer. Scioto, Jesse Prior; Carthagen, Wm. R. J. Clemens.

Newport, Indiana District—Mifflin Harker, Chairman, also pastor of Newport church, assisted by Henry Stiles. Greensboro, Timothy L. Gahagas; Marion and Camden, William Gladding; Daniel Worth, Agent of Indiana Anti-Slavery Society.

Westfield, Indiana District—Jacob L. Pfaff, Chairman. Westfield, Alexander Haywood, Jacob L. Pfaff; Williamsport and LaFayette, John Robinson, Andrew C. VanFossen; Plymouth, William Raines; Neil's Creek, Jabez Cady; Matthew R. Hull, Temperance Agent.

Farmington, Illinois District—Rufus Lumry, Chairman. Farmington, Joseph L. Wilson; Galesburg, Martin Markham; Princeton, Rufus Lumry.

Aurora, Illinois District—Noah D. Annis, Chairman. Aurora, Milton Smith; Florid, Noah D. Annis; Fox River, to be supplied; Rock River, Jephtha Noe; Half Day, James Selkrig.

Iowa District—Daniel G. Cartwright, Chairman and pastor of Madison church, assisted by Reuben F. Markham.

Wisconsin District—Haskel Wheelock, Chairman and Missionary Agent. Roskonong, Pascal Winslow.

In 1845 Illinois and Wisconsin were ready to organize, by permission of the General Conference, and in 1848 Indiana Conference was made a separate body. Iowa after being a part of the Wisconsin and later of the Illinois Conference was made a separate body in 1852.

Orange Scott attended the session of the Miami Conference of 1845, which was held in Newport, Indiana. Of the services on Sunday he wrote in part: "Brother Walker, I was told, preached an interesting sermon at

three o'clock in the afternoon. I was not present as I went to Mount Vernon, (a distance of four miles) and preached at 4 P. M. to the first Wesleyan church formed in Indiana. The house was full—good time. I returned to Newport in the evening and assisted in the conference missionary meeting. The house was crowded and it was an occasion of thrilling interest. Joshua Boucher was appointed chairman, and Daniel Worth, secretary.

"The meeting was opened by singing and prayer by R. Brandriff. Addresses were then made by the writer, J. W. Walker, S. Chase, D. Worth, the chairman and others. All except one (of which it does not become me to speak) were full of light, heat and power. Brother Walker is one of the best missionary speakers I ever heard . . . He is an Englishman, trained in the cause of missions from his cradle. This unravels the mystery.

"My soul rejoices in the full belief that the Wesleyans in America are destined to outstrip all other denominations in this country in the cause of missions, and to follow in the footsteps of the English Wesleyans."

This report, as was the custom then, was addressed to the Editor, and he continued: "It would do your soul good, Brother Lee, to see what a spirit of enterprise there is here among the Wesleyans in these western wilds. . . . I start tomorrow for the Illinois Conference, and am to preach at 10:00 A. M. the next day at Newcastle, and at 4:00, same afternoon, at Greensboro."

The Wesleyan Methodist Church within the bounds of the Miami Conference in the earliest years of the denominational history had apparently a bright future. The country was unusually rich with its agricultural resources, and the rapidly developing industrial life of the state. Ohio is readily accessible to all the great centers of the country, and possesses many educational advantages in its numerous schools and colleges. The climate is agree-

able and suited to the comfortable and permanent developments of home-making. One of the handicaps to success in the Miami Conference is mentioned by Rev. A. T. Jennings in his history. He says: "This conference did not take kindly to the rule against secret societies, the matter coming to the General Conference in 1860, through the committee on Annual Conference records, this committee having found resolutions on the records against enforcing the rule against secret societies, the conference contending the rule which had been changed in 1844 was not constitutional. . . . The General Conference reaffirmed its attitude on the rule and Miami Conference was encouraged to hold true to the Discipline, although it did not for a long time accept the rule as binding upon its members."

This territory is still occupied by the denomination, but the conference alignment has changed. In 1891 it was decided the work could be better conserved by the creation of the South Ohio Conference, composed almost entirely of Wesleyan churches of the Negro race, manned by Negro pastors and conference officials. The General Conference of 1907 taking account of the depleted condition of the original Miami body, authorized the uniting of the Miami Conference with the Central Ohio Conference, and from that time the name Miami as a conference title disappears from the active records. From available records we note that the following ministers filled the position of conference president between the years 1872 and 1908: Charles Clemens, J. W. Hiatt, G. H. Clinton, J. L. Fall, Charles Clemens, C. W. Smith, J. L. Fall, H. C. Jackson, William Hancock, Hiram Ackers, James E. Artis, Hiram Ackers (second term), J. B. Omerod, J. T. Brown, E. Teter (as Missionary Secretary), and Henry Livingstone.

The Zanesville Conference began its corporate existence in a session held in Senecaville, Ohio, commencing

September 12th, 1849, with Rev. George Richey as the first president. The membership reported was 1885, with eighteen pastoral charges. It took the name from the city of Zanesville, Ohio, which was near the geographical center and was taken from the western part of what was originally the Allegheny Conference.

The presidents of this conference between the years 1849 and 1864 were as follows: George Richey, A. N. Hamlin, A. W. Sanders, A. N. Hamlin, (second term), Robert McCune, Adam Crooks, S. D. Jones, W. H. Brewster, Benjamin Tressenrider. In 1864 the name was changed to Central Ohio, and the list continues: G. W. Bainum, George Richey, (second term), William Sewell, Richard Horton, who died in 1877 in office, George Richey, (third term), Levi White, J. H. Teter, Evans Thompson, O. H. Ramsey, Evans Thompson, (second term), O. H. Ramsey, (second term), Ralph Davey, George S. McMullen, L. L. Folger, O. H. Ramsey, whose term closed with 1908. Under the new name, the Ohio Conference, beginning with 1908, the following served as president: H. R. Smith, J. T. Brown, L. L. Folger, A. D. Osborn, A. W. Smith from 1917 to 1931, when he died in office and J. M. Williams, the president at the present time. Rev. Leslie D. Wilcox is secretary.

Two important developments have been encouraged by this body in recent years, the opening of new churches in the cities of its area and the development of a conference camp ground in a grove of unusually fine woodland in a central locality of the conference territory, to which the challenging name "Victory Camp Ground" has been given.

South Ohio Conference

The first session of this conference was held in Bellefontaine, Ohio, beginning August 22nd, 1894.

Churches formerly a part of the Miami and the Central Ohio Conferences were brought together by permission of the General Conference of 1891 to form this body. Rev. H. C. Pierce was the first president; eight elders, six licentiates and ten churches were reported at the first conference. Rev. Isaac Kennedy is the president at this time, Mrs. C. M. Cooke is secretary. As is generally known the South Ohio Conference is conducted by Negro Wesleyans. One of the chief difficulties that these churches confront is the colored man's liking for the pomp and ceremonies of secret societies. The workers in this conference who are seeking to stem the tide of worldliness are rendering a real service to the cause of God, and they should be encouraged in their noble task.

CHAPTER XXIII

ANNUAL CONFERENCES IN THE MIDDLE WEST

Michigan Conference

One of the most heartening reports brought to the Convention in Andover, Massachusetts, which met February 1st, 1843, was that there was a conference in the state of Michigan which had so far developed a church plan as to have a Discipline adopted and a name, which was *Wesleyan Methodist*. A special resolution was directed to this body asking their coöperation in the Utica Convention.

In Michigan as in other sections the hard-handed policies of the Methodist Episcopal Church in dealing with the abolition sentiment had resulted in quite a pronounced secession. The first organized movement of this character took place about the first of February, 1841, when five small church groups numbering about eighty people withdrew in the western part of Wayne county. At a delegated convention which met at Thayers' Corners, Plymouth township, Wayne county an organization was formed of Wesleyan Methodists and a Discipline was adopted. Other early church societies were: a class of twenty-five members organized in Manchester township, Washtenaw county in 1841, a church of sixteen members at Wolf Creek, Lenawee county, also in 1841; and in 1842 three churches were started in Hillsdale county, two in Ingham county, one at Batavia in Branch county, and one among the new settlers in the Grand River valley. Rev. W. W. Crane, who later wrote an interesting story of his life, withdrew from the Methodist Episcopal Church

in the year 1839 and united with the Wesleyan Methodist Church in 1844.

A particular incident that added impetus to this movement was the refusal of the Methodist Episcopal Church in the Annual Conference session in those parts to advance to ordination as elders two ministers who were recognized as being worthy and qualified, except for the fact that they were abolitionists. They were Rev. Marcus Swift and Rev. Samuel Bebbens. These ministers, after making suitable efforts for consideration, withdrew from the Methodist Episcopal Church, and with them most of the members of their respective Quarterly Conferences, numbering in all about eighty persons. Writing on these early developments, Rev. C. S. Rennells, secretary of the Michigan Conference, who has made considerable research on the matter says: "I have some reason to believe that Rev. Samuel Bebbens presided (or at least called) the first meeting in his cabinet shop in Plymouth, Michigan in 1840. That such a meeting was held is certain, but whether he or Marcus Swift presided is not certain."

The following list sets forth the pastoral appointments made at the annual session of the Michigan Conference in 1844, which met in Adams, September 11th, 1844, with Marcus Swift as president and Amazi W. Curtis, secretary.

Detroit District—S a m u e l Bebbens, Chairman. Wayne, Samuel Bebbens, O. R. Swift; Waterford, Marcus Swift, William Campbell; Commerce, Robert D. Howe, Jason Steek.

Ann Arbor District—William P. Esler, Chairman; Ann Arbor, William P. Esler, Harvey Grattan; Long Lake, Isaac W. Andrews; Monroe, Obed Tapley.

Adrian District—William M. Sullivan, Chairman.

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Lenawee, William M. Sullivan; Adams, E. Hall, William Barrus.

Kalamazoo District—A. W. Curtis, Chairman. Kalamazoo, A. W. Curtis, James Hanley; Allen, C. Sawdry; St. Joseph's Mission, to be supplied: Western Mission, Samuel Boyle.

Jackson District—William W. Crane, Chairman. Jackson, S. P. Rice, William M. Magden; Leslie, W. W. Crane; Grand River, J. W. Collins, W. M. Willsey; J. Hovey, Conference Missionary and Agent for the contemplated Wesleyan Seminary. Ministers, thirty-five; membership, 1,424, a gain of 318 during the year.

The record of the presidents of this conference is as follows: Marcus Swift, 1843-'44; W. W. Crane, 1845-'53, except 1851; S. A. Baker, 1854-'55; Luther Lee, 1856 and 1864; A. W. Curtis, 1857, 1861, 1863, 1866-'70; John McEldowney, 1858-'60, 1862; M. L. McFarland, 1865; D. A. Richards, 1871-'73; H. D. Inman, 1874-'82; Joel Martin, 1883-'90; J. H. Canfield, 1891; J. L. Bush, 1892-'94; H. D. Cheney, 1895-'97; Isaiah Martin, 1898-1901; S. A. Manwell, 1902-8, 1912-'15; H. A. Day, 1909-'11; E. F. McCarty, 1916-'18; G. L. Densmore, 1919-'22; D. T. Perrine, elected first in 1923 and in office at the present time (1934).

Besides being a pioneer in its early organization, this conference revealed great enterprise in fostering Christian education in Leoni Institute and in Adrian College, a history of which appears elsewhere in this book. It has also fostered the spirit of foreign missions, being one of the first sections of the denomination to develop the Woman's Home and Foreign Missionary Society, and furnishing to the cause of Christ in West Africa a number of missionaries, in particular the "three Johns" who met death while engaged in active missionary work in Sierra

Leone, namely, Rev. John Danner, Rev. John Ayers and Rev. John Ovenshire.

The conference sessions and the annual camp meetings are held on the Hastings camp ground, a commodious and comfortable place of assembly which has gradually through the years been developed by the construction of the usual accommodations, an auditorium, dormitories, dining hall, cottages and other facilities.

North Michigan Conference

This conference came into existence as a result of a plan voted at the annual session of the Michigan Conference in 1887, and which was approved by the General Conference held the same year. A boundary line was fixed agreeably and the new body, being located in the northern part of the state took the name "North Michigan."

The first session was held at Blanchard, Michigan, beginning September 12th, 1888, with Rev. H. D. Inman as president and Rev. T. C. Fisher, secretary. A membership of 1212 was reported, with twenty-seven ministers and seventeen churches. The list of names of ministers who served in the office of president, with the year of their first election is as follows: H. D. Inman, 1888, five years; George Smith, 1893, fifteen years; C. J. Schnurrer, 1908; E. A. Boyd, 1909, ten years in all; G. W. Sibley, 1912; E. E. Brown, 1919, L. C. Hawkins, 1920, two years; Leon Stultz, 1923, four years; F. R. Birch, 1927, two years; O. G. Shantz, 1929. C. H. Coats, elected in 1933 is president at this time (1934). Rev. Homer McRoberts is the secretary.

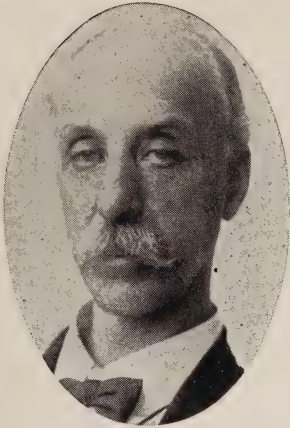
The ministers and lay members of this conference have earned a good reputation throughout its history for sincere and sacrificial service to God and the Church. A conference camp ground was developed a few miles from

Marion, Michigan and was given the name Pisgah Heights. From 1915 to 1926 the conference sessions were held there. The camp ground was in an upland grove of beautiful evergreen and deciduous trees, for which this part of the state is noted, and with the passing years suitable buildings were constructed for the comfortable entertainment of the conference and camp meeting. In 1927 a change was made in the conference property, and a location was secured on the shore of Lake Cadillac, near the city of Cadillac, where a commodious tabernacle and other buildings have been erected. Here the annual session of the conference and other meetings are held and spiritual and fruitful seasons of worship are enjoyed.

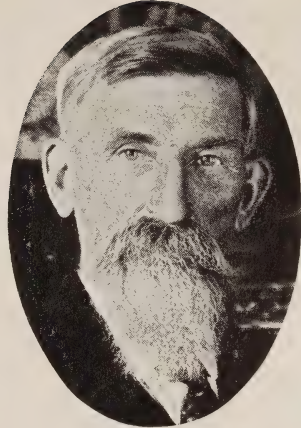
Illinois Conference

The state of Illinois was formed into an annual conference by the order of the General Conference of 1844, the first session was held at Monson, LaSalle county, Illinois, commencing August 28th, 1845. Rev. Orange Scott was on his historical tour of the western conferences and he called the organizing convention to order and presided until the president was elected, who was Rev. Rufus Lumry. The quoted paragraphs that follow are from the travel letters of Orange Scott in 1845.

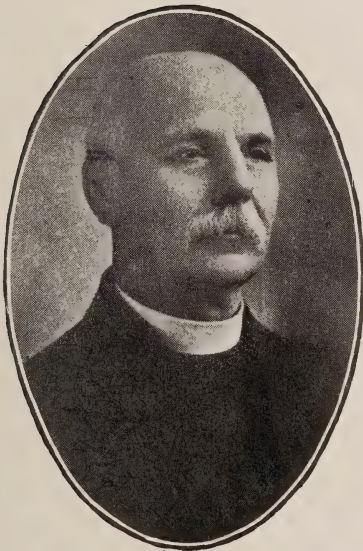
"I arrived at Indian Creek on the morning of the 28th, and found our brethren of the Illinois Conference engaged in a camp meeting, which is held in connection with the conference. The camp meeting had been progressing a day or two, but the conference had not been opened. . . . There are only twelve preachers stationed this year, and ten unstationed preachers. . . . I expect great success will attend our cause in Illinois. . . . The first prairie I saw was in LaPorte county. It is a beautiful rolling prairie of several thousand acres. . . . From Michigan City I crossed over the lake to Chicago—a



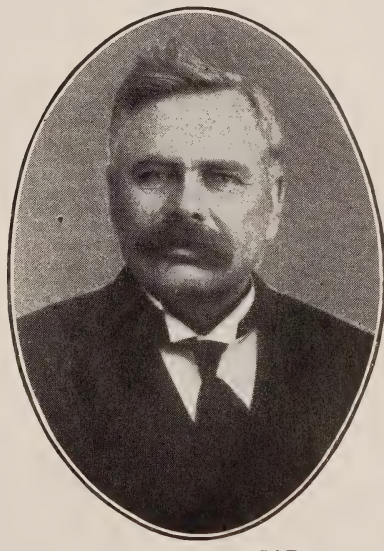
REV. H. H. WILLIAMS



O. N. CARNAHAN



REV. J. L. BENTON



REV. W. J. EDGAR

place of much business which has grown rapidly. We have a small society in this place, and a preacher is stationed there for the ensuing year from this conference. We have also many friends in Chicago. . . . I have traveled about one hundred and fifty miles in Illinois, over the most delightful country I ever beheld."

The early prospects of the work in Illinois were bright. The prairie land of the state invited the home-seeker with its broad acres lying ready for the plowshare of the pioneer. With a similar vision and leadership the Wesleyan work in this state might well have duplicated the success won in the state of Indiana, just over the border to the east. But there was a bent toward the local independence of Congregationalism that with other difficulties finally undermined the work here as a conference. We will cite an instance of this matter of local independence. In 1860 the Wesleyan Methodist Church in Wheaton voted to become the "First Church of Christ of Wheaton" affiliated with the Congregational and Wesleyan Methodist Churches and called President Jonathan Blanchard of Wheaton College as its pastor.

But there were churches and ministers in the state that withstood this trend toward an independent and formal religious standard and the results of their labors are in some measure being conserved in the continuing Wesleyan churches located in this state and connected with the Iowa Conference. Special mention should be made of the holiness evangelism of Rev. J. A. McGilvra in his camp meeting work and general evangelism, in 1860 and on for a period of twenty years or more, also the ministerial labors of J. L. Clark, U. D. Lathrop and William Pinkney. Mr. O. N. Carnahan and his devoted wife were lifelong residents and supporters of the work in this state. Mr. Carnahan was a successful farmer and owner of farm investments. He made a number of liberal gifts

to the various institutions of the Church and for several years served the denomination as a member of the Book Committee.

Indiana Conference

The Indiana Conference was organized by order of the General Conference of 1848, and the first session was called to order by Rev. Daniel Worth in Westfield, Hamilton county, Indiana, October 3rd, 1849. The ministerial membership of this first session numbered thirty-six, with nine circuits and 1,167 members. The following is a list of the pastoral appointments made that year: Newport, A. H. Hiatt; Camden, J. M. Carle, C. F. Wiggins; Marion, E. Brookshear; Greensboro, A. Heywood, J. O'Neal; Union, G. W. Simmons; Whitelick, Elias Masters; Williamsport, William Gladding; Westfield, J. L. Pfaff; Plymouth, W. Taylor, Stephen Masters; Neals Creek, to be supplied. Daniel Worth and Jabez Neal were appointed conference missionaries.

According to a record furnished for this volume by the secretary, Rev. E. J. Pitts, the following ministers have filled the office of president, with the year of their first election: Alexander Heywood (1849), James Paxton (1852), Alexander Heywood (1855), Daniel Worth (1856), J. L. Pfaff (1857), C. F. Wiggins (1859), G. Richey (1860), Daniel Worth (1862), G. Richey (1863), J. Harrison (1865), E. Coate (1866), J. M. Johnson (1868), J. L. Fall (1869), E. Coate (1870), H. C. West (1871), Aaron Worth (1874), William Lacy (1876), W. Johnson (1878), William Paxton (1879), William Lacy (1880), E. Teter (1887), W. J. Seekins (1901), T. P. Baker (1908), W. L. Thompson, 1919 to the present date.

This conference more than any other in the denomination accepted the challenge of its opportunities and has

reaped the benefits. In the period before the Civil War when the "Underground Railroad" was quietly transporting the fleeing slaves to Canada, Indiana through its Wesleyan and Quaker population became noted as a territory friendly to the fugitives. With the rise of the modern holiness movement after the Civil War this conference entered heartily into the period of rebirth and advancement, grew with the development of the country and shared its agricultural and industrial prosperity. It was one of the first bodies in the Church to get a vision of a strong conference organization, with a traveling president and other evangelistic workers variously employed in opening new churches, holding quarterly meetings and assisting weak churches and inexperienced pastors by a regular program of conference administration. To double its membership every fifteen years was one of the aims of this body, and in this it succeeded for quite a period of time.

One of the policies in Indiana has been the building up of a strong Holiness camp meeting. The grounds at Fairmount, Indiana were purchased under the presidency of Rev. Eber Teter. As the years passed by this beautiful woodland park has been developed for camping purposes, until with its present tabernacle and dormitories it is probably the best campground in the Connection. Several General Conferences have been entertained there.

One of the outstanding ministers and pioneers of the Wesleyan work in the state of Indiana was Rev. Aaron Worth, who was born April 9th, 1836, was converted the second Sunday night of August, 1852, and commenced almost immediately to preach the Gospel. His uncle, Rev. Daniel Worth, exerted a formative influence in his life and he became one of the youngest of the "conductors" on the "Underground Railroad," helping fugitive negroes on their way to Canada.

For many years Mr. Worth's residence was in Fountain City, Indiana, a town made famous in the annals of anti-slavery history as the home of Mr. Levi Coffin, accredited by those who knew him as the "superintendent" of the "underground Railroad" in those parts. It is claimed that more than three thousand fugitive slaves passed through Fountain City on their way to Canada, and Levi Coffin had the reputation of never losing a passenger at the hands of the pursuing slave catchers. Eliza, of Uncle Tom's Cabin fame was secreted for a time in the "depot" in Fountain City. Writing on memories of the anti-slavery agitation Aaron Worth says: "Few people of the present generation seem to realize what a mighty struggle the nation passed through in old anti-slavery times. A man's foes were sometimes of his own household. . . . I could often hear their remarks that I was a 'nigger preacher' and 'couldn't preach without a piece of nigger in my mouth.'"

In 1884 he espoused the cause of the prohibition of the liquor traffic by voting for John P. Saint John for President. In 1892 he was candidate for Governor on the Prohibition Party ticket and made a canvass of every county in the state of Indiana, speaking twice a day for one hundred and ten days. This devotion to an unpopular cause was typical of Aaron Worth; no one can measure the good such men do by their heroic labors for the uplift of humanity. Though their rewards may be meager here God keeps a true record on high.

From the date of his ordination in 1856 by the Indiana Conference, to the time of his death he labored with great zeal and devotion in the development of his conference and the Connection. In the later years of his life he came to be called by his friends "The Grand Old Man of Indiana." A report that appeared in a paper of his home town in 1913 states that at that time he had an-

swered the roll call of every annual conference session but one for sixty-one years.

His latest period of ministerial service was devoted to quarterly meeting evangelism, and in this capacity he was in much demand to assist in the dedication of church buildings, at which times his eloquent and inspiring sermons were heard with great satisfaction.

Wisconsin Conference

This name appears on the records of the Utica Convention as a territory constituting part of the Miami Conference. In 1845, as we have observed, it was associated with the Wesleyan churches in the state of Iowa under the name Wisconsin Conference. Owing to the great distance none of the churchmen of Wisconsin attended the session called to meet in Iowa, but they requested that an adjourned session should be held in October, 1845, at Prairieville, Wisconsin, which was the real organizing session of the Wisconsin Conference.

The appointments made at the annual session in 1849 were as follows: Milwaukee, Hiram McKee; Lisbon, James Drowley; Waupun, Henry Amadon, Zebina Baker, D. C. Vaughan, Russel Brown; Walworth, to be supplied; Round Prairie, James H. Merry, A. T. Briggs; Racine, to be supplied; Waddam's Grove, Daniel Harcourt, R. M. Delan; Richland, George Morgan, John Richards; Mineral Point and Dodgeville, Thomas Orbison; Liberty Prairie, James M. Stephenson; Elba, P. P. Winslow, Moses T. Searles; Rock River, Charles Powers; Metoron, Marcellus Barnum; Fox River Mission, to be supplied; Sugar Creek mission, George Bowes. The session was held at Waupun, Wisconsin, with Hiram McKee as president. The ministerial membership was thirty-three, membership in the churches, 489.

Another pioneer in the work in this state was Rev.

John Wesley Markee who left Ohio in 1855 and with his family located in Wisconsin. He organized the church at Burr and carried on religious services in other places in the surrounding country. This church is near the conference camp ground in the southern part of the state.

From 1860 to 1867 a conference was in existence in the western part of Wisconsin. The General Conference of 1867 authorized the uniting of these two bodies, which was done in a joint session held in Lindina, Wisconsin. Rev. George Peglar had with others from New York state emigrated to Wisconsin and was active in the work. He was elected president of the first conference after the joint meeting.

Mr. Peglar, whose extensive travels made him well acquainted with the work in Wisconsin, wrote, "In 1864 I was again appointed to Randolph and Trenton Circuit, usually preaching three times on Sunday and on many evenings during the week. At that time the war spirit was predominant, and everything else had to give place. Nearly every house was one of mourning. Intelligence was continually arriving of loved ones dying in battle, or in the hospitals, or what was equally painful or even worse, incarceration in Andersonville prison, or other southern dungeons. . . . Our churches were considerably weakened by some of our members going down to the front as volunteers; and about this time the so-called union movement commenced, and most of the preachers and many of the members of the Wisconsin Conference left us to find homes more congenial to their views. But a few choice spirits remained, and with myself believed that we as a denomination had not yet accomplished all our mission."

As indicated in this quotation from Mr. Peglar, the union movement caused serious losses in the work in this conference. Research made by the secretary, Rev. S. S.

Hotchkiss, indicates that so many of the members of the original Wisconsin Conference united with the Methodist Protestants as an outcome of this movement that it practically ceased to function after the year 1868. The remaining members were received into the West Wisconsin Conference, and the term "West" in the title was dropped. The following is a list of the names of the presidents of the Wisconsin Conference as far as the records at hand disclose: A. C. Hand (1860-'62), George Peglar (1863-'65, '67, '69), S. P. Delap (1866), D. L. Vaughn (1868), William Warner (1870-'75, '81, '87, '88), W. C. Mullenix (1876-'79), R. E. Johnson (1880), S. A. Gilley (1882-'86), R. Powell (1889, '91), H. H. Martin (1890), A. A. Martin (1892-'94), J. W. Delap (1895), O. S. Warner (1896, '98-1915), F. Decker (1897), E. R. Dodd (1916), J. B. Clawson (1917-'34).

The work in this conference has been brought to its present state of success under the leadership of Rev. and Mrs. J. B. Clawson, who moved to the state in the year 1911, where they began pioneer work at Stone Lake in the northern part of the state. Previous to this year the churches had become much depleted, with the membership reduced to approximately two hundred and property valuation of some eight thousand dollars. Sixteen churches have been purchased or built during the presidency of Mr. Clawson and the conference carries on an active program of church extension, including the holding of two camp meetings each year, with a group of pastors and church workers devoted to the great cause of "spreading Bible holiness over these lands."

Kentucky Conference

The Kentucky Conference was organized in April, 1923, by Rev. T. P. Baker, Home Missionary Secretary, who continued in active supervision of the work for some

years. Rev. Jesse Whitecotton, who spent some time in pioneer evangelistic and pastoral work in Louisville, was the first ministerial delegate to the General Conference from this body, and Carl Darbo was the first lay delegate. Included in the territory of the Kentucky Conference are several churches in southern Indiana which were formerly a part of the Indiana Conference. Rev. James C. Zuch is the president at this time (1934) and Rev. Mrs. Esther M. Hunter is the secretary. The work in this section has made a good growth, considering the short period of its existence, as may be observed by referring to the table of statistics in the back of this book.

CHAPTER XXIV

THE WESTERN CONFERENCES

Iowa Conference

The rich farm lands of Iowa were attractive to pioneer Wesleyans seeking homes in the west, and the Utica Convention recognized the prospects of church work there by naming the territories of Iowa and Wisconsin as part of the wide scope of country allocated to the Miami Conference. In 1844 Iowa was considered as a part of the Wisconsin Conference; in 1848 it was associated with Illinois. The General Conference of 1852 voted to make the state of Iowa a separate conference and it continues so to be.

Rev. Orange Scott traveled as far west as Iowa in the fall of 1845, and under date of September 18th, 1845, he wrote from Village Point, Iowa: "This place is seven miles west of Burlington. I arrived here one week ago. The first session of the Wisconsin Conference has been held here during the past week. . . . The conference was very small, owing to the fact that there was no representation from Wisconsin, where we have a larger number of preachers and brethren than in Iowa. The distance (about three hundred miles) was so great that the brethren from that territory thought they could not attend, and requested to have the conference adjourned to Prairieville, Wisconsin, which has been done. A session of the conference will, therefore, be held in that place in October." Mr. Scott's health was failing and the hardships of the journey brought on a serious illness of fever and

ague. He was cared for during his illness in Iowa in the home of Rev. Joab Comstock.

The first session of the Iowa Conference as now constituted was held in the Union schoolhouse, near Montezuma, Poweshiek county, Iowa, with the first meeting on October 5th, 1854. The pastoral appointments made at this session of conference were as follows: Quasqueton, G. I. Cummins; Elgin, Joseph Forbes; Rome, J. N. Ellsberry; Montezuma, Felix Conner; Fremont, William Roach; Sigourney, William Pringle; Fort Desmoin to be supplied by James A. Preston; Cincinnati, Robert Hawk; Drakesville, John Elliott, Asa S. Elliott; Brimingham, N. B. Storrs, William Abraham; Somersét, George Jaquis; Farmington and Pilot Grove, to be supplied. D. G. Cartwright (the president) to travel through the conference as circumstances may permit.

Ministers who have served in the office of president are as follows: D. G. Cartwright (1854-'56), J. A. Preston (1857-'59, '65, '67, '74, '76, '77, '80-'82, '88, '97), G. I. Cummins (1860-'62), E. G. Drake (1860), S. Smith (1868-'71, '75), J. A. McGlivra (1873), T. F. Blair (1878, '79), George Fry (1883, '84, '89), A. W. Hall (1885, '86), G. W. Story (1887, '90, '91), S. A. Gilley (1892, '99), J. H. Meek (1895, '98), F. J. Wilson (1900-'11), W. R. Emerson (1912-'26), C. S. Weigel (1927-'29), R. Wesley Pryor (1930-'34). Rev. Walter K. Hughes is the secretary at this time.

In 1867 a conference organization was established in the western part of the state, which continued for four years, was revived in 1877 and continued until the year 1891, at which time by local agreement and General Conference action the territory was united under the original conference organization. John Calderwood, John Balch and D. F. Shephardson served in the office of president of the West Iowa Conference.

The Iowa Conference has made a fine record of loyalty and high spiritual standards. Ministers, missionaries and laymen from this conference have made a splendid contribution to the Church at large, as we have noted elsewhere in this history, among whom special mention should be made of John and Horace Williams and their families, of Marengo, Iowa, who are liberal supporters of Connectional projects. They now reside at Marion, Indiana where Mr. John Williams has for several years been treasurer of Marion College and a member of the Book Committee from his district. The conference headquarters are located at Charles City, Iowa, where the camp grounds are being developed by added facilities from year to year.

The Minnesota Conference was organized October 20th, 1859, with four ordained ministers, three licentiates and about 140 members reported from the churches. The conference made fair headway, and in the year 1880 reported a church membership of 464. This conference did not accept the Church's stand against secret societies with good will, and in 1895 it sent a memorial to the General Conference asking that the rule should be repealed. The petition also stated the Minnesota Conference would not be bound by the law against secret societies. The General Conference appointed a committee to persuade the Minnesota Conference to conform to the standards of the Church, but no results were realized. The last General Conference at which delegates were seated from Minnesota was 1903, when Rev. A. B. Gould and Mr. Robert Buttermore were present. From that date the name disappears from the roll of conferences and the Wesleyan churches in Minnesota have been made a part of the Iowa Conference.

Dakota Conference

This conference met for its first session in North-

ville, Spink county, Dakota Territory, October 11th, 1882. Rev. R. Hardie had been at work during the year as a missionary evangelist, with a report that nearly one hundred had been converted and gathered into Wesleyan churches during the year. One hundred dollars of missionary funds had been paid for the pioneer work during the year.

The church at Northville was the only frame building in the conference at the time of the organization. It was dedicated during the session by the Connectional Agent, Rev. D. S. Kinney, who was attending the western conferences. Northville was then a new town that with western enterprise had been built during the previous year. The success of the church here was mainly due to the work of Rev. W. P. Martin and his sons, who carried on a mercantile enterprise under the name "Martin Brothers." Mr. Martin was chosen as the first president. He was also pastor at Northville and Melette, a town four miles away, but within sight. Edwin Martin was named as assistant pastor. Rev. L. O. Bonney and wife, who had lately come from Michigan, were appointed to the pastorate in Aberdeen, which had then a population of a thousand people. W. J. Edgar was appointed to Beotia Mission; Sesmet and Fountain were to be supplied; Robert Hardie was continued as Conference Evangelist and General Missionary.

One of the lay delegates who attended this session of conference was Mr. H. Wickersham, who had helped to construct a sod meetinghouse in the western part of the territory a hundred and seventy-five miles away. Mounting his horse he made the journey in three days, and he expected to return in the same time. Other lay delegates were: Joseph Elsom, N. North, I. Saunders, and Mr. Sabine. Ezra Martin and Miss Mary Thompson were united in marriage during the conference session by Mr.

Kinney. We are impressed in the reports of this organizing session with the account of a season of prayer as the first business after Mr. Kinney had declared the conference officially organized.

Dakota Conference has established a good record for perseverance in the face of many difficulties. The wheat lands of the northwest, with frequent crop failures and rigorous winter weather have developed a persevering and hardy type of citizens who are not easily discouraged.

Ministers who have filled the office of president are: W. P. Martin, Robert Hardie, W. J. Edgar, J. C. McGovern, C. K. Thompson, J. F. Simpson and Rufus Reisdorph, who is president at this time (1934). L. D. Harris is secretary.

Dakota was one of the first conferences to carry the Wesleyan Young People's Society into a conference organization and it has reaped the benefit that comes with a good spiritual vision of the potential abilities of youth. Within recent years a well equipped camp ground near the city of Aberdeen, South Dakota has added much to the strength of the work.

Kansas Conference

This body was organized September 20th, 1871, at Muscotah, Kansas. The territory allotted to it was "the states of Kansas, Nebraska and Missouri, until the last two, or either of them shall form conferences or a conference of their own." The president of the first conference session was Rev. Obed Tapley, the secretary was Rev. A. P. Bacon. Rev. H. T. Besse was the ministerial delegate from Kansas at the General Conference of 1871, and Mr. C. D. Bradley was the lay delegate. Only two churches are mentioned within the bounds of this conference at the time of its organization, one at Muscotah, and one at Middlebury, Nebraska. In 1887 the southern part

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of the state set up a separate conference organization which continued until 1895 when the General Conference ordered the two bodies to unite, over the protest of the representative of the South Kansas Conference.

The Nebraska Conference was recognized by the General Conference of 1883. The gathering of scattered Wesleyan folks in Nebraska into churches and a conference was mainly due to the labors of Rev. J. M. Snyder, formerly of Illinois, who went to Nebraska with his son whose health had failed while in college. He was pleased with the climate and the possibilities of homemaking in Nebraska, and upon investigation he learned of several Wesleyan ministers and about a hundred laymen in the state who were ready to engage in the cause. Churches were organized at Yale, Lee Park, Kenesaw, Alda, Riverside, Litchfield and Custer Canon. A severe drouth which drove many of the settlers away gave the new conference a hard blow, and then came the Farmers' Alliance, with secret meetings in nearly every schoolhouse, which became so strong as to be able to crowd out and crush the homesteading prospects of almost everybody who did not feel clear to unite with them. The Nebraska Conference ceased to be listed as a separate body after 1891, and the churches in Nebraska have since been a part of the Kansas Conference.

We have selected the annual report of appointments for the year 1896 as typical of the work in this conference, the first year after the uniting of the southern and northern conferences into one body. Pastoral appointments: Willis, J. R. Hibler; Topeka, A. P. Lienard; Wilson, C. B. Monford; Norton, S. G. Huston; Lowland, W. R. Presnall; Chapman Creek, T. Ford; Ames, J. M. Bell; North Topeka, H. Jennie Taliaferro; Raymond, Alice Dellinger, Ida A. Scoggan; Admire, T. J. Pomeroy; Beloit, M. McPhee; Lyons, L. Wing; Valley, T. C. Hill;

Prairie Vale, B. F. Hester; Harlan, J. W. Godsey; Union Center, J. F. Beeson; North Branch, D. R. Kramer, H. B. Parsons; Leavenworth Mission, Mary Strouse; Beloit Mission, Lucy T. McKune; Valley Falls Mission, R. N. Buckner, H. M. Howard; St. Joseph, Missouri Mission, Edwin Perkins; Oklahoma Mission, G. M. Henson; missionary to Africa, Hattie Brooks; conference evangelist, L. S. Cooper; missionary evangelist, V. C. Taliaferro; evangelistic work, H. H. Williams, J. A. Williams, C. P. Carkoff. Nebraska: Ponca Mission and organizer, G. W. Smith; Pratt Valley, J. K. Lydic; Broken Bow, R. Gift; Arcada, J. A. Clark; East Branch Mission, John Emory.

For many years the Kansas Conference has stood well in the front ranks in devotion to the Wesleyan doctrine of holiness and in its general spiritual tone and quality. We have been furnished by the secretary, Rev. E. A. Coates, the following list of names of ministers who have been presidents of this body: O. Tapley (1871-'73), M. R. Clough (1874), H. T. Besse (1875, '76), F. D. Houlette (1877, '80-'82), J. T. Higgins (1878, '79), J. A. Richards (1883-'86), A. R. Brooks (1888), L. S. Cooper (1889-'92), G. B. Howard (1893-'99), T. Ford (1900-'6, 1910-'12), H. S. Abbott (1907-'9), P. A. Miller (1913-'18, '22-'28), E. R. Dodd (1919), A. B. Hotchkiss (1920, '21), F. C. Hill (1929-'34).

A conference school for the training of Christian workers was maintained at Eskridge, Kansas for several years. In the annual session of the conference in 1904 it was discontinued as a conference institution, with some general plans in view of starting another school on lines of self-support of students by industrial side lines. The opening of Miltonvale College, mentioned elsewhere in this history, brought into the conference an institution that filled a large place in the Church of this section, both in its opportunities for higher and Christian education,

and as a center where the annual sessions of the conference and the camp meeting are held. Miltonvale has become the place of residence of a number who are variously engaged in the work of the Church in this state.

Oklahoma Conference

The first Wesleyan Methodist church to be organized in what is now the state of Oklahoma was the result of the labors of Rev. H. S. Abbott, who had filed on a homestead of one hundred and sixty acres in the Indian Territory. On January 1st, 1891, Mr. Abbott began revival meetings in a schoolhouse some five miles from Purcell, Indian Territory, in which he was assisted by Rev. W. Hackett, missionary evangelist of the Kansas Conference. The meetings resulted in the organizing of a Wesleyan Methodist Church, the pioneer organization of what is now the Oklahoma Conference.

The meeting at which this conference was organized met in the Carwile Wesleyan Methodist Church in Woods county, Oklahoma, September 7th, 1904. The church at Carwile had just been erected, and the dedication took place at the conference session, which was in charge of Rev. Eber Teter, Missionary Secretary. Four church societies were reported, with a membership of one hundred and seventeen. The appointments made that year, which are reported here, included a number of preaching places where the work was not organized. Rev. E. S. Higgins was elected vice-president and appointed superintendent of the field work. Other appointments were: Evergreen, C. M. Bamford; Carwile, J. A. Stansbury; Carmen, H. E. Macy; Springdale, Porter Willis; Yukon Mission, Clara J. Christie; Lamont Mission, V. C. Bowman; Beaver County Mission, Clara R. Pence; Star, to be supplied; missionary evangelist, F. D. Christie. Writing of the heroic labors of these workers, Mr. Teter said:

"The persons occupying this field in the past, and those who are now doing so are making sacrifices that we who are members of the older conferences know nothing about. The whole amount paid last year on salary was less than three hundred dollars, yet those persons did as much preaching and pastoral work as any four of our pastors in any of the older conferences. The fields they are proposing to occupy this year do not have an adequate support in sight. . . . Their hearts are filled with the love of God and they are glad to go and labor with their hands to supply their necessities." These comments by the Missionary Secretary were made the basis of an appeal in the report from which we quote for a better financial support of home missions, from which funds suitable aid could be given on these pioneer fields of labor.

As elsewhere the work in Oklahoma has had its ups and downs, but in recent years a substantial advance has been made in the cities of the northern part of the state, and these developments are making good headway. The president at this time is Rev. P. H. Hodge, the secretary is Rev. John E. McGraw. Mr. and Mrs. Crofford went to this section when the Indian Territory was opened to settlement in 1893. They took part in the drive across the border from Kansas, when thousands of people stood at the state line ready to make a dash for the homestead lands in the territory, later known as the state of Oklahoma but then a part of Indian Territory. They worked together in several of the early church projects of this conference; especially Mrs. Crofford, who was an effective preacher, and who was able to devote much time to the cause of the Lord. Another family worthy of special mention, because of devotion to the work in its early stages, is the large family of Mr. and Mrs. William Lee. Several of the young men and women of this home have

been students in Miltonvale College and other religious institutions of learning.

California, Oregon and Texas

Reading copies of *The Wesleyan Methodist* printed in the early years of the denomination, one will find travel letters written by churchmen who ventured out to the far west, attracted by the advantages and romance of the developments in the new lands of the west coast. In 1860 L. B. Lathrop, writing from California, reported a circuit of five appointments with a new church building nearing completion in San Jose, California. Rev. Mr. Brier was the pastor, assisted by Rev. Colin Anderson. In 1879 Rev. and Mrs. L. W. Krahrl from the Rochester Conference went to California, and a few years later Rev. and Mrs. H. T. Besse located there. An annual conference named the Pacific Conference was authorized by the General Conference of 1883. This organization was proposed by Rev. D. A. Richards, who was present as a delegate from the work in that section. In 1887 the General Conference sent Rev. and Mrs. D. F. Shephardson to this section as general evangelists to develop the work. They were capable and seasoned workers, but the distance from the eastern centers of the Church was great, and the facilities of the Connection for pioneering in an extensive way were not very effective, hence the developments were not well maintained even after they were started.

The present conference organization in California was formed in the session that was called September 10th, 1924 in the Wesleyan Methodist church in Los Angeles under the general supervision of the Home Missionary Secretary. Rev. David H. Scott was the first president; other officers of this first session were Rev. Eli Eastman, vice-president; Rev. E. J. Mills, secretary and Mr. W. F. O'Rear, treasurer. Mrs. Hattie Crosby Manyon, well

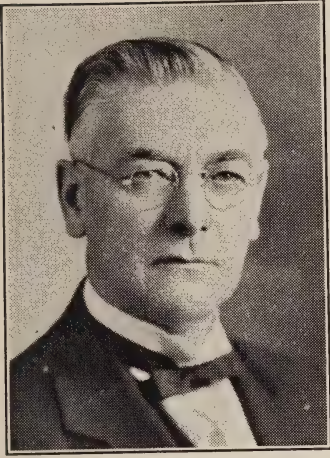
known missionary worker from our West African mission lived in the state at that time with other members of her family, and she with other Wesleyans who had moved to Los Angeles rendered timely aid in the launching of the work. In reporting this first session of the conference, Rev. T. P. Baker said: "The writer preached to a well filled house, composed of people who once lived in the states of New York, Michigan, Indiana, Georgia, North Carolina, South Carolina, Iowa, and Kansas, besides those who have lived in California." This incident is a strong comment on the importance of active church extension work that there may be a well supported system of extension to follow up the loyalty of members who have moved into other sections of the country and who are ready to assist in carrying the program of the Church into their new surroundings. The work in California has been making substantial gains in recent years. The president at this time is Rev. C. B. Harvey, returned missionary from India, the secretary is Rev. John H. Henley.

The Willamette Conference was organized in a session that was called September 29th, 1893 in the Union Chapel, Center Addition, Portland, Oregon. Rev. H. C. Morgan, who went to the west coast from the Rochester Conference in 1878 or the following year was the first president, Rev. J. T. Watson was the secretary. The appointments made in the next annual session, which was held October 5th to 7th, 1894 were as follows: Tacoma, H. C. Morgan; Sunnyside, Thomas Wiles; Dayton and McMinnville, J. P. Simpson; North Yamhill, J. T. Watson, with E. B. Ridgway as supply; Mount Tabor, to be supplied. This session was held at North Yamhill, in Yamhill county. In more recent years the name has been changed to Oregon Conference, and the work has centered in and near the city of Portland, where the prospects are encouraging for enlargement. The officers at

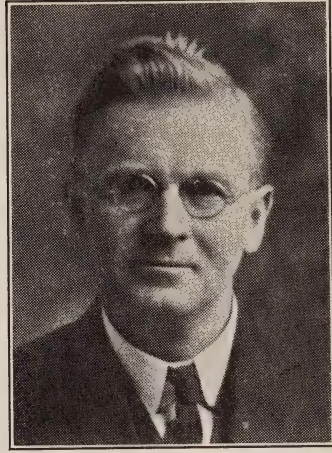
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this time are Rev. Frank Betzer, president, and Mrs. Elise Fendall, secretary.

A mission conference has been formed in Texas in recent years, to conserve the labors of Rev. J. M. Brown, formerly of the Indiana Conference, who assisted by others of kindred spirit in their love for the Wesleyan standards of holiness has developed a church and mission work in the city of Houston.



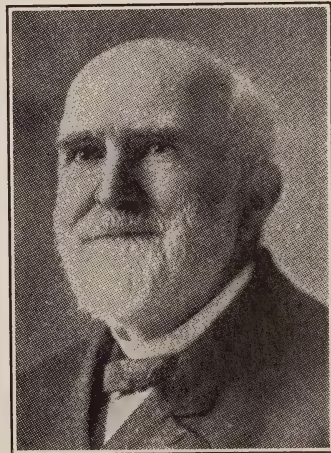
REV. A. J. SHEA



REV. E. R. DODD



REV. J. A. CLEMENT



REV. G. D. WATSON

CHAPTER XXV

THE WORK IN THE SOUTHLAND

North Carolina Conference

A convention held in the Shady Grove church in Guilford County, North Carolina on July 4th, 1879 voted to send a petition to the General Conference of 1879, asking for the organization of an Annual Conference in that state. Rev. G. M. Hardy had been sent into North Carolina by the Missionary Board of the Connection to look the field over, and if conditions were favorable assist in the organization. The president of this convention was Rev. D. C. Linville, formerly of Indiana. The General Conference granted the petition and seated Mr. Linville as ministerial delegate and Mr. M. L. Cude as the lay delegate. The first regular session of the conference convened in the Providence church, October 28th, 1880. Rev. W. B. Richardson, who had but lately joined the Wesleyans, was elected president. This conference has had a most interesting history, for the year 1880 did not represent the year of beginning by any means. To the early days of pioneer work we now turn our attention.

Copies of Rev. Edward Smith's notable anti-slavery address "*Love Worketh No Ill to His Neighbor*" came into the hands of Dr. Stanton, a Friend, who induced the Society of Friends to have two thousand copies printed, many of which were circulated among Friends in North Carolina. This tract was a very able lecture refuting the arguments advanced by those who attempted to defend slavery from the religious standpoint. The denunciations of a Methodist pastor who found his parishioners

reading it served to spread an interest in the truths it contained, and finally a group of forty to fifty people separated from the Methodist Church, South, and corresponded with the Editor of the *True Wesleyan* at Syracuse, asking for a copy of the Discipline, with the statement, "Should it be such to which we can conscientiously subscribe we wish to connect ourselves with you."

The Allegheny Conference at its annual session in Mesopotamia, Ohio in September, 1847 received a request for a preacher from this group living in a slave state, who wrote that they "feel so conscientiously scrupulous on the subject of slavery that we cannot hold fellowship with the Methodist Episcopal Church, South." Rev. Adam Crooks, a young man twenty-three years of age responded to this invitation and in due time, after a journey of three weeks, he arrived October 23, 1847 in Guilford county, North Carolina.

In the winter that followed a log church was built at Freedom's Hill (the pro-slavery element in derision called it "Free Nigger Hill"). This first Wesleyan church in the South still stands in Alamance county. Mr. Crooks traveled and preached incessantly, opening new preaching places and organizing churches. He found the group that had issued the call as represented. Opposition, too, was soon astir. He heard himself called "nigger-thief" now and then, and in Jamestown, North Carolina saw his effigy tarred and feathered and leaned against the fence where they expected him to pass. Labors abundant, long journeys in inclement weather, bad roads and dangerous river fords were items of the year's labor. He returned to the Allegheny Conference in the fall of 1848 to make his report in person. He had answered a call in Virginia during his first year and there he found a group of people of similar spirit to the pioneers in North Carolina. His report stated there were at the close of his first year eight

churches and one hundred and forty members in North Carolina and Virginia. Rev. Jarvis C. Bacon was appointed by the conference to accompany Mr. Crooks, and after assisting in revival meetings in North Carolina he was located in Grayson county, Virginia, where he arrived as pastor about November 1st, 1848. The next session of the Allegheny Conference increased the force by sending, on Mr. Crook's urgent request, Rev. Jesse McBride, who began his work in the south on October 8th, 1849. These three young men were greatly devoted to God and the work of soul-saving, and prospects were bright for the building up of a great work. But the opposition that had long been smoldering flamed forth in numerous mob attacks, arrest and imprisonment. These three men were able preachers, fearless in their devotion to God and hard workers. Though they were all comparatively young, they exercised remarkable maturity of judgment and perseverance.

Mr. Bacon in Virginia was arrested for intimating in a sermon that slave-holding is man-stealing. This took place less than five months after his arrival. Several charges were made in the indictment; he was charged with "activities that were against the peace and dignity of this commonwealth." Crooks and McBride came to Virginia to be with Mr. Bacon in his trial at court, which resulted in acquittal. But other charges were brought into the case, and he was put under a bond of one thousand dollars to assure his good behavior. In August, 1851, Mr. Bacon was accused (though falsely) of inciting a group of slaves to escape, who, on being overtaken, fought with their captors. A reward of one thousand dollars was posted for Mr. Bacon's delivery, dead or alive, and he left the state, returning to Ohio where an early death cut him off in 1854.

In the fall of 1850 Mr. McBride was arrested in

Forsyth county on a charge of misdemeanor "against the peace and dignity of the state." His crime was the giving of a book, *The Ten Commandments*, to a white girl who belonged to a family living in the village of Liberty, near Salem, the county seat of Forsyth county. The charges stated that the defendants (Mr. Crooks was also named in the charges) had "with force and arms, knowingly, wickedly and unlawfully, with intention to excite insurrection, conspiracy and resistance in the slaves" brought into the state and circulated this book, from which extracts were quoted which evidently made reference to some of the evils of the slavery system.

The entire story of this court trial is a thrilling tale of life in a slave state before the war, and as recited in the book *The Life of Adam Crooks* covers more than twenty pages, which is a recital too extensive to be recorded here at length. No witnesses were called in the defense, but with two able lawyers on the defense and three lawyers to present the case of the prosecution there was no lack of court room oratory. Although it was generally known that these ministers never advocated violence on the part of the slaves in resisting their bondage, the prosecution did not fail to accuse them of trying to incite an insurrection marked by bloodshed and great atrocities. "Such a hellish firebrand as *The Ten Commandments* was never circulated in this country," is a sample of the language and spirit of the lawyers presenting the case of the state.

One of the lawyers engaged by the ministers was the Honorable George C. Mendenhall, one of the ablest attorneys in the state. He entered into the case with great ability and sincerity. He read extracts from the documents of various churches and statements of noted statesmen that were freely circulated in North Carolina, such as the *Reports on Slavery by the Yearly Meeting of*

Friends of the state (Mr. Mendenhall came of Quaker ancestry), *Digest of the Presbyterian General Assembly*, *Clarke's Commentary*, and other documents, fifteen or more which he claimed to be of a similar character and some as strong against slavery as this book, *The Ten Commandments*. He stated: "These men have a right to use means to gain proselytes; and believing as they do that slavery is sinful, they have a right to convince masters and freemen that it is wrong."

Mr. Crooks was acquitted, but Mr. McBride was found guilty of circulating the book mentioned, since it was he that gave the copy to the girl, and the sentence pronounced was that he should stand in the pillory one hour, receive a whipping of twenty stripes, and be imprisoned in the county jail one year, and the sheriff was ordered to inflict the penalty immediately. An appeal was allowed, however, which held up the penalty, and the case was carried up to the Supreme Court of the state, which was to meet on December 30th, 1850. Delays followed in getting Mr. McBride's case before the Supreme Court, and what with mobs here and there, and violence in the opposition raised to his further work in the ministry he decided to leave the state, which he did in May of 1851, after seeing that his bondsmen were released of obligation. He returned to Ohio where he devoted himself to the interests of the Lord's work.

After the departure of Mr. McBride the opposition centered on Mr. Crooks, with the determination never to give up until he was driven out. He was dragged from the pulpit of the Lovejoy Chapel in Montgomery county on Sunday, June 15th, 1851, when a mob which was said to contain a sheriff and twelve magistrates and more than a hundred men appeared. Bail was refused and he was hurried off to jail. Two meals a day spread on the floor of his cell was his fare during his imprisonment, which

lasted from Sunday until Tuesday, when he was released on condition that he would leave the county, intending not to preach in it again. The summer wore away with mobs and individuals harassing his work, and as the time for the annual meeting of his conference drew near he had his carriage repaired, and bidding goodbye to his friends he made his way homeward. His biographer says, "During those four years of arduous toil and almost constant danger, his mother fasted twice a week and prayed for the advancement of the cause and the preservation of her son."

When Rev. Daniel Worth went from Indiana to North Carolina in the year 1857, the Wesleyan churches had become depleted by the removal of many of the leading members to Indiana and other free states, and yet so persevering had these faithful local preachers and members been that he found twenty preaching places where the Church was holding forth, spread throughout five counties of the state. Mr. Worth labored with great diligence and success. He had been born and reared to manhood in North Carolina and had many influential relations there, and he expected this would win him favorable and permanent support. He was a fearless man, and outspoken on the evils of slavery, and he faced a rising tide of opposition. On Christmas eve, December 24th, 1859, he was lodged in jail, where he was compelled to remain throughout the winter. The weather was extremely cold, and with little or no fire his feet were frozen and his health became greatly impaired with the exposure. His case was brought up in the session of court that met in Ashboro in March, 1860, and the charges were the same as in the case of the other ministers, circulating anti-slavery books. During his trial the building in which court was held was struck by lightning, which caused great consternation, and there was talk of adjourning the

court, but the bluff old Christian warrior said, "Go right on with the case, you will hear the roar of cannon before the matter is settled." The statement seems almost prophetic, for the bombardment of Fort Sumter began in a little more than a year (April 12th, 1861). The result of the trial was that Mr. Worth was found guilty of circulating some copies of the book in evidence, namely, *Helper's Impending Crisis*, and the sentence pronounced was a year's imprisonment, omitting the whipping on account of his advanced age. By posting bonds an appeal was allowed, and after he was released Mr. Worth was advised by his friends to leave the state and raise the money to make good his bondsmen, which he did, and in the course of a few months he was reunited with his family in Indiana. War was just over the horizon, and it would have been a useless waste of life to remain under such circumstances. Foreseeing the Civil War some of the Wesleyan families left the state and the churches were almost all closed. Freedom's Hill and Caraway remained open, with some fifty or seventy-five members maintaining the work.

Good old Macajah McPherson, a trustee of the Freedom's Hill church and an exhorter, was seized by a group of men while he was at work near his barn, who hurried him away to a woodlot where they hung him with a bridle rein to a leaning dogwood tree, with the remark that "a knotty dogwood is good enough to hang a Wesleyan on." Fortunately, and by the good providence of the Lord, the drop from the rock on which he stood was not sufficient to break his neck when they pushed him off, and after hanging for a time a man came and cut the strap. He was able after some hours to crawl on his hands and knees to his home, where his devout wife received him as one alive from the dead and nursed him back to life.

An even more vicious attack was made on a family by the name of Hulen in Montgomery county, who had befriended Adam Crooks when he was in the state. Two of the sons were shot to death, and a twelve year old boy of the same family was hung until he died in the dooryard of his parents, as a warning, says Rev. R. S. Nicholson, from whose book we quote this incident, that his parents should desist from holding anti-slavery sentiments.

We presume the treatment accorded these people would have been duplicated in other slave-holding states if the occasion had arisen, and in recording these incidents we do not understand that North Carolina was more inclined to mob rule and bitter opposition to religion than other states. In fact the suffering of these faithful Wesleyan folks who remained and lived it through constitutes one of the most heart-moving stories of devotion to principle that is to be found in the Church at any time. It is with great satisfaction that we can record the growth and elements of permanence that finally crowned with success the labors of these pioneers who toiled in the cause of Christ when the outlook was so dark, and nothing but an undaunted faith kept them to the task.

In 1871 Rev. Lindsay Fisher returned from Indiana, where he had been at work as a minister, to his native state of North Carolina, and accompanied by Rev. Emsley Brookshire, began to gather the scattered remnants of churches together. The labors of these and other men and women culminated in the organizing of the conference in the year 1879. Rev. and Mrs. L. L. Folger, Rev. H. W. Hawkins and Rev. John A. Clement in particular entered into the work here in periods of special need and carried it through many and serious difficulties. During the nine years of Mr. Hawkins' labors as president of this conference it increased from a conference with twenty-

five appointments to a body having sixty-five appointments, with a membership of 2002.

Writing of Mr. Clement's work, Rev. R. L. Nicholson, who is a native of this state says: "Mr. Clement was always of a fearless and plain spoken disposition, and his preaching was forceful and pointed. In some instances his life was threatened by mobs that gathered and pressed against his tents and meeting places. The tents were often burned by these enemies, and to have a tent shot full of holes was a common occurrence. One tent that he used had more than one hundred shots fired into it, but the meeting went on. His preaching was attracting multitudes of friends and foes." In periods when he is free to devote time to evangelistic work Mr. Clement's services are much in demand throughout the denomination as a preacher in camp meetings and for church revivals.

We record the following list of ministers who have filled the office of president of this conference: W. B. Richardson, J. C. Johnson (1885-'87), T. F. Secrest (1888-'90), L. L. Folger (1891-'93), W. W. Cude (1894-'99), L. L. Folger (1900-'4), I. O. Gray (1905), H. W. Hawkins (1906-'14), J. A. Clement (1915-'18), E. M. Graham (1919-'24), J. A. Clement (1925-'28), W. C. Lovin (1929-'32). J. A. Clement was elected in 1932 and continues in office at the present time. Rev. Roy S. Nicholson is the secretary.

South Carolina Conference

The convention that resulted in the South Carolina Conference organization met November 1st, 1893 in a tabernacle at Central, S. C. responding to a call issued by Rev. H. S. Abbott, who had been at work in the state in holiness evangelism since the early winter of that year. Mr. Abbott was in the employ of the Missionary Board of the Connection under Rev. W. H. Kennedy as a field

man and general evangelist in the South. He was a good preacher and organizer, a Civil War veteran, and withal a very substantial, husky type of preacher. His wife was also a capable preacher. They traveled extensively and accomplished a great work. Their first introduction to the South grew out of a desire to conserve Mrs. Abbott's health in a mild and congenial climate. Ministers in attendance at the organizing convention, in addition to Rev. and Mrs. Abbott were: Rev. S. J. Cowan, Rev. W. Parker, Rev. T. Z. Kelley, and Rev. S. J. McElroy, who was elected secretary. Rev. G. B. Nalley and Rev. W. Bailey were received from the Methodist Protestant church during the session. Fifteen churches had been organized and were ready to enter the conference at the first session. A church at Seneca and one at Townville, organized in February, 1893, are mentioned in the records as the earliest societies to be formed in these great campaigns of Mr. Abbott and his workers.

The record of conference presidents is as follows: H. S. Abbott (1893-'94), S. J. Cowan (1895), W. H. Kennedy (1896), G. B. Nalley (1897-'99), L. G. Clayton M.D. (1900-'4), E. Teter (1905), L. W. Johnson (1906-'8), B. L. Padgett (1909), M. T. Hartsoe (1910), L. G. Clayton M.D. (1911-'13), S. I. Keeler (1914-'17), W. D. Correll (1918-'30). The present officials are R. C. Kendrick, President (1931-'34) and L. F. Lance, Secretary.

South Carolina Conference has made a valuable contribution to the life of the Church in several particulars, but especially in the field of evangelism. Rev. S. J. Cowan, who was a conference evangelist in the first year of the conference held many fruitful revivals and did much to raise the membership from 412, reported at the first session, to 649 reported in the second year. Mr.

Cowan and Mr. C. B. Smith were the first delegates to the General Conference from this body.

Dr. L. G. Clayton a physician located at Central, South Carolina became a member of this conference as a lay delegate in 1896 and later a ministerial member. As an administrator during two successful terms as president of the conference Dr. Clayton has been a tower of strength to the Church in South Carolina. He was particularly helpful in holding the ground against several fanatical movements that preyed on the holiness churches of this state. Some of these movements specialized in "the fire," the "leap," "the dance" and "the unknown tongue" as evidences of superior grace and advanced Christian experiences.

In 1896 Rev. H. W. Hawkins entered this body as a licentiate. After some years of service here he was transferred to the North Carolina Conference, where, as we have observed, he rendered good service as an evangelist and president.

Two cultured and devout sisters who resided here also made a most worthy contribution to the Church by their missionary zeal, their writings and personal ministry—the Misses Estella and Ina Gaines. Estella, who entered the conference as a licentiate in 1898 was called by death to her eternal reward in 1920.

Rev. George D. Watson, D. D., one of the capable and widely known evangelists in the Holiness movement of America, united with the conference in 1896, a relationship which was sustained until his death in 1924. Dr. Watson was particularly gifted as a writer on deep spiritual themes, and quotations from his books and special articles still appear frequently in current religious literature. Rev. J. M. Hames and Rev. W. D. Correll, now engaged in the field of general evangelism, both come from this conference, where they arose in the ranks, Mr.

Hames as a successful conference evangelist and Mr. Correll as conference president.

The fall of 1906 witnessed the opening of Central College at Central, South Carolina. Though it was a school conducted in the interest of all the Wesleyan conferences in the South it was a great benefit to the conference nearest at hand. The development of the conference camp ground at Greer, South Carolina was made during the presidency of Rev. W. D. Correll. As in many of our other conferences the annual camp meeting here has been a vital factor in the spiritual development of the body. There is probably no other factor in conference life that means so much to the spiritual strength of the ministry as a good holiness camp meeting, where strong men and women of God enter heartily into the work and keep it on a high plane.

South Georgia Conference

The first Wesleyan Methodist church organized in the state of Georgia was located at Staunton in November, 1895. The story of this work runs thus. During the year 1893, when Rev. H. S. Abbott was conducting a remarkable series of pioneer revival meetings in South Carolina, he was bitterly assailed by a Methodist presiding elder. Mr. Abbott had a leaflet printed for the purpose of making clear and defending the doctrines he was preaching, and one of these circulars providentially came into the hands of Dr. William Harrell, then residing in Dillon, South Carolina. He was convinced of the Scriptural character of the doctrines taught by the Wesleyans and united with the South Carolina Conference. After his removal to Georgia he secured Rev. S. J. Cowan, an able evangelist, to hold a meeting at Staunton, which resulted in the organization of a Wesleyan Methodist church of twenty-two charter members.

Rev. H. S. Abbott, who was superintending the pioneer work in the south in the early nineties followed up the Staunton meeting with other revivals, assisted by Mr. Cowan, Dr. Harrell, Rev. J. J. Williams, Rev. Frank M. Graham and Rev. W. F. Strozier.

The Georgia Conference was organized at Waycross, Georgia, November 18th, 1896, with Mr. Abbott as president and Mr. Williams, secretary. Nine churches with a membership of 260 were reported as follows: Waycross, Wesley Chapel, Greensboro, Ty-Ty, Staunton, Cross Roads, Lolla Creek, and two points in Florida, Hilliards and Evergreen.

The list of presidents of the Georgia Conference is as follows: H. S. Abbott (1896, '97), W. H. Kennedy (1898), H. S. Abbott (1899-1902), E. Teter (1903-'8), (H. S. Dixon assisted as field superintendent from 1905 to 1908), H. S. Dixon (1909, '10), W. H. Massey (1911), J. D. Patterson (1912, '13), W. M. Lee (1914-'16), W. H. Massey (1917, '18); R. E. Snipes (1919), J. A. Wood (1920-'23), H. R. Gunby (1924-'26), J. M. Willis (1927), G. H. Doty (1928, '29), W. M. Lee (1930, '31), W. B. Clubb (1932-'34).

One of the first men to unite with the Wesleyan Church in Georgia was Mr. Joe Lawrence, a layman, who though born in Ireland, had adopted Ashburn, Georgia as his home and whose connections as the Editor and Proprietor of farm papers and a practical farmer with large holdings made him an influential character in the state. In his earnest quest after the deep things of God, Mr. Lawrence had searched out holiness meetings in the early days of the present Holiness revival and had obtained the experience. His farm papers have the unusual distinction of giving holiness meetings a fair and enthusiastic presentation in their columns. He brought into the Church in the south in its early struggles an untiring zeal

for godliness and an enthusiasm that has won him many friends throughout the denomination. He was elected second vice-president of the General Conference of 1907, an office that always goes to a layman, and he has been reëlected in every quadrennial session since that time, seven in all, establishing in this honor a record in the entire history of the Church.

North Georgia Conference

The organizing Convention of the North Georgia Conference met September 4th, 1903 at Canon, Georgia. This meeting was attended by Rev. H. S. Abbott, who called the meeting to order and presided in the temporary organization, Rev. I. O. Gray, Rev. J. H. Lawrence and Mrs. Ella Roof Graham, who were ordained ministers, and F. M. Graham, L. J. Ehrlich, P. C. Ramsey and H. P. Osborne, licentiates, who were received as candidates for elders' orders. The churches that entered into this organization had formerly been parts of the Georgia and South Carolina Conferences, but Georgia is a large state and it was deemed necessary in conserving the work to bring the Wesleyan societies in northern Georgia into a separate body. The spiritual standards of the work here have been kept on a high plane, with hearty Christian fellowship and loyalty to the standards of the Church.

The list of presidents is as follows: I. O. Gray (1903, '4), F. M. Graham (1905-'14), J. H. Lawrence (1915-'17), E. Teter (1918), J. M. Merrill (1919), J. H. Lawrence (1920-'23), S. M. VanBlaricom (1924), J. H. Lawrence (1925), E. L. Gunby (1926-'32).

Rev. and Mrs. F. M. Graham made a most helpful contribution to the cause, not only by pastoral and evangelistic labors, but by a series of Gospel song books edited and published by Mr. Graham, who was a teacher of music in early life. He was the writer of the words and

music of one hundred and fifty songs, and wrote the music for one hundred more. He was greatly devoted to the experience of entire sanctification, both in his preaching and in his musical productions. His most widely used song, "The Old Account," has appeared in other music books over the country. Mr. Graham did not copyright any of his productions, choosing to allow their use by others without legal impediment.

Alabama Conference

As early as 1886 Rev. Charles Powers, M. D. from Michigan moved to Alabama and within the course of a few years he succeeded in organizing Wesleyan churches in Mentone, Alabama, on Lookout Mountain, a famous health resort, and at a place called Red Mountain, near Birmingham. He also had an appointment at Huntsville. In 1893 Dr. Powers returned to Michigan to visit relatives and died there. The churches he had planted were remote from other Wesleyan organizations, and lacking other providential elements of leadership these churches disappeared as organizations. Mr. H. F. Shigley, who came with Dr. Powers continued his residence at Mentone and made loyal and valuable contributions to the work.

The developments that resulted in the permanent establishment in Alabama began in 1906, when Miss Ada White, who was a native of Alabama, returned from North Carolina, where she had been converted among the Wesleyans at Kings' Mountain, and began to preach the gospel. Others who labored there in this period were Miss Cleora Peebles, and Revs. P. C. and R. G. Ramsey. In 1907 three churches were organized: Ada's Chapel, named in honor of Miss Ada White, and Blocton and Friendship.

Rev. Eber Teter, Missionary Secretary, visited the work several times during the formative years and in

1910 he deemed the time had come to organize it into a conference. The organizing convention met July 30th, 1910 at Ada's Chapel and the following officers were elected: President, Rev. E. Teter; Secretary, Mr. W. E. Hobson, Jr. Rev. P. C. Ramsey was elected vice-president and for several years he superintended the field work under Mr. Teter's general control. Mr. Hobson is a resident of Tuscaloosa, where he is in the employ of the city post office as superintendent of mail. With the exception of two years he has been continued in the office of secretary since the beginning. He has also been a member of the Book Committee and has represented his conference in the General Conference assembly.

The first regular session of the Alabama Conference met November 10th, 1910 in Ada's Chapel, where reports from five churches were received: Waycross, West Blocton, Ada's Chapel, Mt. Ivah and Friendship, with a membership of 242. The roll of elders this first year carried the following names: E. Teter, P. C. Ramsey, and W. F. Stamey and Mrs. Ada White Ramsey, who were ordained at the first session. The licentiates were: R. E. Snipes, J. A. Wood, A. C. Tucker and L. A. Bamberg. The officers chosen in the organizing convention were reëlected, and the Missionary Secretary was continued as President until 1917, when Rev. J. A. Wood was elected and served as president until 1919, when Rev. R. A. French was elected who was followed by Rev. W. R. French (1920-'22).

In 1914 the name of Rev. R. A. French first appears on the roll of elders. The coming of the French family to Alabama was one of the great factors in the growth and promise of permanence that gives strength to the annals of this body. Mr. French spent his early years in the practice of law in Kansas. His legal practice took him to Denver, Colorado, and being urged by Mrs. French, who

was a devout Christian, he attended a meeting in a mission where Rev. B. Carradine was preaching. He was immediately awakened and converted and sought and found the blessing of holiness in the same meeting. Returning to Kansas he sold his beautiful home, gave up his law practice and with his family entered upon his long and useful career as a pastor, teacher, evangelist and founder of churches. Two sons, William R. and H. Robb, entered the ministry during their sojourn in Alabama. At this time they with their wives are engaged in the field of general evangelism of the Church, where their services are in great demand for revival and camp meeting work. Rev. R. A. French served the Alabama Conference as president from 1920 to 1922 where he rendered excellent service.

In 1923 Rev. R. E. Snipes was elected president of this conference, in which office he has been continued except for one intermission of removal to the Georgia Conference. The conference has had a substantial growth during these years, increasing its church membership from 614 in 1923 to 979 reported in 1932, and an increase from sixteen to twenty-five appointments.

This conference has accepted the challenge of the industrial cities in the central part of the state and good churches are located in Birmingham, Tuscaloosa, Bessemer and other places. Much credit is due Rev. and Mrs. H. Robb French and the ministers and laymen who assisted in establishing Birmingham First Church. Rev. T. P. Baker, the Home Missionary Secretary aided in this project by furnishing a new tent, which was used in a long summer campaign in Birmingham which resulted in the organization of a church and the purchase of a valuable property in a good location.

Tennessee Conference

As early as the year 1866 there were some Wesleyan churches in this state, but the development of the work was greatly hindered by the idea maintained in the General Conference jurisdiction that the white people and the colored people should worship together as freely in the south as they sometimes do in the north. In the year 1891 the colored churches were set apart as a separate conference organization, and with the development of the Negro church work in Alabama under the auspices of the denomination these churches have maintained a conference organization.

The present organization of the white churches in Tennessee began in the year 1929 under the general supervision of the Home Missionary Secretary, with Rev. T. C. Harvey as its first and only president to this date. These churches are all located in or near the city of Knoxville, where in the year 1909 the first church was organized by Rev. H. W. Hawkins in the home of Mr. and Mrs. J. E. Comer, after a revival meeting held in a store building lasting seven weeks. Rev. and Mrs. A. E. Belk, Rev. C. K. Gentry and Rev. E. W. Black assisted in the pioneer stages of this work in Tennessee.

One who is acquainted with the labors of the thousands of men and women who have devoted their lives to the work of the Church in the several Annual Conferences will have some regret that the records here made of these units are so brief. It would be a most commendable proposition if each of these bodies would authorize some one who has an interest in history to collect and present to the conference at suitable times a history of the work.

We have here recorded names gathered out of the oblivion of old records in connection with appointments of past years, many of whom have long since been called to

their eternal reward. Perhaps we have quoted too many of these, though we knew of no better way to bring to the reader a comprehensive statement of the early developments of the denomination in the several sections of the country. In some cases these summaries of appointments bring to the workers of today a challenge to arise and rebuild the old or construct the new that we hope will not be in vain. History must of necessity interest itself in biography, and if we are able to read with a fair amount of imagination we can readily bring into the fleeting vision of these hundreds of men and women a life story that would be well worth hearing. The Church fathers, gathered by the death of a companion in labor, often sang as the expression of their faith Charles Wesley's hymn of memory of the soldier of the cross.

Servant of God, well done! thy glorious warfare's past;
The battle's fought, the race is won, and thou art crowned
at last.

In condescending love the ceaseless prayer He heard;
And bade thee suddenly remove to thy complete reward.
With saints enthroned on high thou dost thy Lord proclaim;
And still to God salvation cry, salvation to the Lamb!
Redeemed from earth and pain, Ah! when shall we ascend,
And all in Jesus' presence reign with our translated
friend? 1

1. Sung at the funeral of Rev. Adam Crooks, held in the First Wesleyan Methodist Church in Syracuse, N. Y.

CHAPTER XXVI

ACCOMPLISHMENTS AND PROSPECTS

We have now journeyed together over nearly a hundred years of continuous church history; we trust with profit, and with a fair measure of satisfaction and pleasure. The only task remaining is an attempt to appraise the work of the Church in its contribution to the service of God and of the country, and to set down some things we believe to be the challenge of the future.

We have first to inquire, what have been the accomplishments of the people called Wesleyan Methodists? We are making new history every year, building into the same church structure that the fathers organized and which we believe has a place in the body of which our Lord said, "I will build My Church, and the gates of hell shall not prevail against it." It should be observed that the period from 1843 to 1933 presents a time of change and transition in the industrial, intellectual, and, in some respects, the religious life of the people such as no other century of the Christian era produced. A great many Protestant church societies have vanished during this period, under the pressure of an aggressive and sinful world, added to the changes involved in a shifting of population and a great tide of immigration that affected many of the rural and small town sections.

And we have maintained the real and original doctrines of Methodism through these years. Since the uniting of the several Methodist bodies in Canada and in Great Britain, so far as we know the American branch of Wesleyan Methodism is the only denomination in the

world that continues this historical church name. Eight years before his death, Rev. John Wesley wrote in London a short essay entitled "Thoughts on Methodism," of which the following is the opening paragraph:

"I am not afraid that the people called Methodists should ever cease to exist, either in Europe or America; but I am afraid lest they should only exist as a dead sect, having the form of religion without the power; and this undoubtedly will be the case unless they hold fast the doctrine, spirit and discipline with which they set out." 1.

We have made a great contribution to the work of "spreading Bible holiness over these lands;" how much we leave with the great Lord and Judge who weighs all service in the light of His knowledge. We think it is hardly becoming for any church to make superior claims of an exclusive knowledge or possession of this great truth, known and realized by the saints of God throughout the Christian era. In adopting the whole body of Methodist doctrine, the Wesleyan Methodist Church not only accepted as a fundamental the well known teachings of Mr. Wesley on the doctrine of entire sanctification, but in the General Conference of 1844 it adopted an Article of Faith on Sanctification, quoted elsewhere in this volume, which was our commitment to this doctrine and experience.

In January, 1864, there was issued from the Publishing House press in Syracuse the first issue of a monthly magazine devoted to this theme, bearing the title *The Way of Holiness*. The first copy of this publication is before us as we write, and we are impressed with the spiritual tone of the material it contains.

After this publication was discontinued another entitled *The Bible Standard*, which was also devoted to

1. Quoted from History of Methodism by James M. Buckley, Volume 2, page 442.

the subject of holiness, was taken up and issued for a number of years, both of which accomplished great good, and with the ministry of devoted men and women in the many camp meetings and other special services added to the rise and development of the modern holiness movement, which had its beginning in this country near the middle of the nineteenth century. It is not here claimed that all in the Church were devoted to the doctrine and experience of holiness through these years, but it is our understanding that the men and women who have been most effective in the work of the Church have been committed to the Wesleyan doctrine of holiness.

In sponsoring such reforms as the freedom of the slave and the prohibition of the liquor traffic, and in opposing organized secrecy, the Church has been called upon to withstand great opposition for the sake of conscience, and for the fundamental principles of God's will as we understand them to be. It is difficult to estimate results in such matters, for many factors enter into all such problems. In devoting ourselves to the work of God we have not asked what it will cost in the terms of numbers and prestige, but what does the Word of God require?

The gifts of our people to the support of the Church and its various benevolent institutions, including missions and Christian education, have been liberal, placing the denomination among the first of the list of churches in their per capita contributions for all church purposes. We have maintained that the Church should be supported by the gifts of the people as an expression of true worship, rather than by various profit-making schemes to extract money from the world to support the work of God. Tithing is held in high esteem in all the plans of the Church as a scriptural, practical and satisfactory basis of supporting the cause. By precept and practice we have sought to ele-

vate these features of church life to the basis of sincere devotion, such as would be appropriate to a view of life in the light of eternity.

The Wesleyan Methodist Church has contributed what, according to our size, is an unusually large number of church workers and members to other church bodies. We do not say that we have always made these contributions willingly, and it is also to be recognized that Christian people have the right to their liberty in the matter of church affiliation. But our early existence a number of years previous to the oldest of the other bodies popularly known as "Holiness Churches" opened the way for the custom of attaching to the new church movements men and women identified with our work by the various appeals and programs and "campaigns" by which the new church was made to look attractive. In many cases the absence of recognized leadership among us of men who might have been able to protect the local situation made our annual conferences and our local churches open hunting ground for other church bodies.

The prospects are as bright as the promises of God (to quote a familiar missionary saying). It is our profound conviction that there never was a time within the last hundred years when such a church as ours was more needed to do what it can to sustain truth and spirituality in religion than the present time. With the rise of the rationalistic movement teaching the brute ancestry of man and the origin of the universe by an insensate process of evolution, the challenge lies heavily upon us to sustain our work in the full light and power of a supernatural religion, fully accepting the well known and historical fundamentals of the Christian faith, and defending them against all the destructive forces of modern times. We are fortunate in having in the school system of the denomination—including our Sunday-schools and colleges—

agencies by which the faith of the oncoming generation can be sustained in the realities of Christianity. These, and the youth movements within the Church, are worthy of the loyal and continued support of the people. It is particularly important that we should be successful in securing the early conversion of the children of our homes and churches. Speaking at the General Conference of 1919, the writer took an expression from the audience on this matter, which was composed of representative people of the Church. Out of an audience of 183 people who responded to our questions, we found that twenty-eight had been converted before the age of ten, 119 between the ages of ten and twenty, thirty-one between the ages of twenty and thirty, four between the ages of thirty and forty, and only one after forty years of age. From this experience we learned that eight out of ten of this audience were converted before the age of twenty—eighty per cent, impressive figures that soul-winners should ponder as they labor to get people started on the way to heaven.

We have occasionally in these pages recorded what we deemed fair observations on the importance of a strong church administration, including adequate and well supported leadership in all its departments. These observations have been made in the light of an extensive and diligent study of the life of the Church covering many years, though we do not wish to appear dogmatic in the matter, nor inclined to take unfair advantage of others who may desire to maintain the Church on the basis of the weakest possible forms of cohesion.

A quotation from the writings of Rev. A. T. Jennings in his book *American Wesleyan Methodism* bears on this point. Mr. Jennings says: "It has been manifest from the first that there is a lack of cohesiveness in the membership of the denomination. Sometimes it appears

in the attitude of an Annual Conference towards some denominational matter, and again it appears in the relationship of different churches in the same conference. This is in part a heritage from the founders of the Connection. They were independent men, and could not brook any interference with their liberties, and were not disposed to make a sacrifice of themselves for the good of an organization. Some of their descendants survive among the churches still."

We have recorded from time to time the developments of new agencies of strength in the Church, and the advancement in the agencies of leadership by which we have gone forward through the years of our denominational life. Whether or not these developments are adequate to meet the pressure of evil upon us, and to give the Church a sufficient force of impact to perpetuate itself and carry forward its work is left to the wisdom of the legislative bodies of the future. One of the most heartening observations we know is a deep conviction that takes hold of men and women in the Connectional work that God is with us, and that God has helped us through all the difficulties that seriously threatened the life of the body, and that we have before us new history that will be made in the fear and service of God.

A tree must put out new growth of wood every year to perpetuate its life, likewise a Church. The past of our denominational life represents the trunk and the root system, while its ability to gather resources and put forth new branches will determine its future. Aggressive evangelism is the keynote of advancement, a passion for soul-winning with practical methods by which this soul passion can be made fruitful. *Organize, deputize and supervise* are three words that we commend to those who have this work at heart. Organization includes the outlook on the fields ripe for the harvest, the correct appraisal of locali-

ties and opportunities for spiritual work. The next step is the development of workers, men and women who are producers, and who have the faculties necessary for success, and the next step is the supervision of the work that it may be kept in safe and constructive channels, and be aided by good leadership in the times of testing.

If we have read our Bible with reasonable attention we have discovered that this was just the method of the Lord Jesus in laying the foundations of the Church, and providing for its future. He called His disciples, organized them into a class of learners, sent them out two and two, heard their reports on their return, supervised their efforts, corrected their faults, and by the assistance of the Holy Spirit continues the same methods to this very day, where He has a chance to work.

Paul, likewise, learned the methods of the Master and he wrote of his work in numerous instances, one of which we quote. He wrote to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Organization, oversight, soul-winning evangelism, church building, responsible leadership—they are all in this explanation of Paul's fruitful methods of work.

One of the greatest facts before the Christian Church of today, and it is a matter of world-wide interest, is the study of God's Word in the light of the times in which we live, and the awakening of new interest in the many promises of the return of the Lord Jesus to this world as its final Lord and Ruler. To be prepared for that great event, or to be prepared to cross over the line of worlds one by one and to stand approved in God's presence is an ambition worthy of every labor and all the sacrifice that the Church may ask of its people; and there can be no greater motive for the Church than the sincere

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determination to perform its work so well that its reward will be an eternal reward.

APPENDIX A

General Conferences of the Wesleyan Methodist Church

No.	Place	Date	President	Secretary
1—	Cleveland, O.	October 2-12, 1844	.... Luther Lee	Lewis Woodson
2—	New York City	October 4-13, 1848	.... Daniel Worth	L. C. Matlack
3—	Syracuse, N. Y.	October 6-15, 1852	.... Cyrus Prindle	John McEldowney
4—	Cleveland, O.	October 1-7, 1856	.... Luther Lee	" "
5—	Fulton, N. Y.	October 3-10, 1860	.... L. C. Matlack	" "
6—	Adrian, Mich.	June 1-6, 1864	.... Luther Lee	" "
7—	Cleveland, O.	October 2-8, 1867	.... Samuel Salisbury	Nathan Wardner
8—	Syracuse, N. Y.	October 18-23, 1871	... Adam Crooks	L. N. Stratton
9—	Sycamore, Ill.	October 20-26, 1875	... Nathan Wardner	H. T. Besse
10—	Pittsford, Mich.	October 15-22, 1879	... " "	" "
11—	Syracuse, N. Y.	October 17-25, 1883	... " "	E. W. Bruce
12—	La Otto, Ind.	October 19-27, 1887	... " "	" "
13—	Grand Rapids, Mich. ..	October 21-30, 1891	... " "	" "
14—	Fairmount, Ind.	October 16-24, 1895	... " "	" "
15—	Sheridan, Ind.	October 18-25, 1899	... Eber Teter	" "
16—	Grand Rapids, Mich. ..	October 21-28, 1903	... " "	" "
17—	Fairmount, Ind.	October 16-22, 1907	... " "	J. J. Coleman
18—	Fairmount, Ind.	October 18-26, 1911	... " "	" "
19—	Houghton, N. Y.	June 23-30, 1915	.... " "	E. F. McCarty
20—	Fairmount, Ind.	June 25-July 1, 1919	.. " "	" "
21—	Fairmount, Ind.	June 27-July 3, 1923	.. " "	" "
22—	Houghton, N. Y.	June 22-28, 1927 T. P. Baker, E. D. Carpenter	" "
23—	Houghton, N. Y.	June 24-30, 1931 " "	" "

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APPENDIX B

Statistical Report, Wesleyan Methodist Church, 1933

Conferences	Elders	Conference Preachers	Local Preachers	Church Societies	Members	Church Buildings	Value	Parsonages	Value	Sunday-schools	Total Enrollment
Alabama	15	11	20	27	1,034	25	\$90,910	10	\$9,700	27	2,098
Allegheny	33	24	74	49	1,549	51	159,050	24	64,350	54	5,002
California	8	1	14	5	140	4	10,600	2	6,200	7	515
Canada	10	1	4	8	325	10	39,300	3	6,500	10	481
Champlain	24	7	15	26	739	29	102,500	19	39,600	22	1,571
Dakota	25	12	5	25	1,032	16	73,075	6	10,900	30	1,672
Indiana	102	22	99	90	4,034	84	204,725	47	64,450	91	8,491
Iowa	29	6	11	22	778	20	37,345	17	25,400	21	1,339
Kansas	33	21	34	34	1,160	26	43,200	21	21,850	35	2,530
Kentucky	11	20	15	18	405	16	30,900	4	5,200	25	1,257
Lockport	33	9	27	23	948	22	85,682	18	54,900	25	2,248
Michigan	28	5	26	33	1,389	34	90,800	21	46,900	35	2,730
Middle Atlantic States	7	4	17	8	272	5	87,000	1	2,000	9	826
North Carolina	50	19	65	64	2,193	62	150,800	21	34,850	64	6,433
North Georgia	5	2	3	7	184	6	7,475	1	500	6	414
North Michigan	25	9	23	25	815	23	58,025	19	27,300	24	1,938
Ohio	26	7	15	17	758	17	51,500	8	11,550	18	1,439
Oklahoma	11	7	7	10	369	8	20,550	5	4,650	8	762
Oregon	9	5	3	4	98	3	7,700	2	1,500	3	257
Rochester	38	7	16	37	970	28	101,400	21	45,000	34	2,219
South Carolina	23	23	34	49	1,976	43	75,800	9	13,512	48	4,022
South Georgia	13	6	10	24	436	24	21,550	4	5,800	14	439
South Ohio	15	8	16	16	594	15	52,500	3	6,400	12	982
Tennessee	5	6	2	5	182	4	11,000	...	...	5	387
Tennessee (colored)	4	8	11	6	220	4	8,000	...	...	5	395
Texas	2	3	2	1	42	1	1,800	...	...	4	250
Wisconsin	17	5	13	17	514	14	32,550	7	14,150	20	1,197
Totals	601	258	581	650	23,156	594	\$1,655,737	293	\$523,162	656	51,994

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